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THE RATHEN MANUAL

Aberdeen

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THE RATHEN MANUAL

EDITED
WITH TRANSLATION AND NOTES
BY
THE REV. DUNCAN MACGREGOR

25

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THE RATHEN MANUAL.

THE Manuscript of which the following pages are a transcript, was discovered in the library of the late Rev. John F. M. Cock, D.D., minister of the Parish of Rathen in the Presbytery of Deer. Through the generosity of Dr. Cock's representatives, it is now the property of the present writer.

The work consists of 98 pages of parchment, 8 in. long by $5\frac{1}{4}$ broad. A leaf or two at the beginning, and some other leaves elsewhere, have disappeared; and some of the leaves have been gnawn at the corners by rodents: but otherwise the manuscript is in fair preservation. The writing is in black letter character, with red rubrics and red and black initials.

The contents indicate that we have before us a copy of what was technically known as a *Manuale*, and it was evidently intended for the use of some Pre-Reformation Scottish priest. There is nothing, however, specially Scottish in its contents except the Form of Excommunication at the end. All the services contained in it are after the Use of Sarum, which was generally followed in Scotland before the Reformation. Comparison with the Arbuthnot Missal clearly shows that it is a supplement to a Missal of the same order but provided for another parish, and it is unquestionably a copy of the book so frequently referred to in the Arbuthnot MS. as the *Manuale*. The portions for peculiar services on certain days, which that Missal omits, with the direction to seek them in the Manual, are found in this MS., which on the other hand omits what the Missal contains. (See Arbuthnot Missal, *Liber Sancti Terrenani: in Dominica Palmarum, in Sabb. Sancto, &c.*) The Form of Excommunication is practically the same in both books, though

there are interesting variations: and both copies are a translation into the vernacular of the Latin Form as it appears in the Register of the Diocese of Aberdeen and the Synodal Statues of S. Andrews (Robertson's *Concilia Scot.*)

The Arbuthnot Missal was transcribed by James Sybbald, vicar of Arbuthnot, and was finished on 22nd Feb., 1491. In the Rathen Manual there is no similar statement as to the writer or his date, but the character of the writing, the peculiarities of spelling, &c., indicate that it belongs practically to the same period.

The contents are such as appear in all works of this class, viz.:—Certain religious services which it was convenient for a parish clergyman to have together in one small volume.

1. *Ordo ad faciendam aquam benedictam*, the order for making holy water. The first part of this service (with the title) is wanting; the MS. begins with the words [servi]ens ad abiciendos in the prayer *Deus qui ad salutem.*

2. *Benedic和平 panis*—the form for blessing the *eulogia* (Fr. *Pain bénit*) previous to its distribution to the people after mass on Sundays.

3. *Ordo ad facienda sponsalia*—the marriage service. A portion of a prayer and the greater part of a long rubric about second marriages, are wanting.

4. *Benedic和平 purificacionis mulieris post partum*—a short service for the kirking of women after childbirth.

5. *Ordo ad catechumenum faciendum*—the preliminaries of the baptismal service. The baptismal office proper is wanting.

6. *Officium Defunctorum*—the service for the dead. The first part is gone: the remainder

begins near the end of Ps. 65 (E.V.) and proceeds to the end of Lauds. The mass for the dead is then mentioned but not transcribed, and the rest is the burial service.

7. The peculiar office said before mass on 2nd Feb., the Purification of the Virgin Mary. At this day the Arbuthnot Missal begins at once with the *Office*, i.e. the Introit or opening anthem, leaving the reader to look for the preliminary service in the Manual.

8. The additions to the Liturgy on Ash Wednesday.

9. The additions to the Liturgy on Palm Sunday.

10. The Reproaches, &c., on Good Friday.

11. The special features of the mass for Holy Saturday.

12. *Formula excommunicacionis*—the Great Curse, read four times a year, namely at the Ember Seasons. It is written in a more current hand and with letters of smaller size.

A form of Generale Cursyng, of one kind or other, was not unknown elsewhere, but this particular formula was certainly a pronounced feature of the Roman Liturgy as then used in Scotland. The practice was the parent of our Fencing of the Tables. Among the names of many saints mentioned in the body of the document occur the words "Sanct Cutbert, Mungo and all holy confessouris." The corresponding names in the Arbuthnot Formula are Sanct Nicolace and Sanct Ternane. S. Ternan was the *Scottish* saint to whom that church was dedicated, and presumably the dedication to S. Nicholas was later and additional, according to a common practice of the middle ages when foreign influence had become

strong in Scotland. The opinion is thus suggested that the Rathen Manual belonged to some church dedicated to S. Cuthbert and S. Kentigern.

Besides these forms most Sarum Manuals contain the Gospels read at Matins on Christmas and Epiphany; the *Servitium Peregrinorum* (for those setting out on a pilgrimage); the *Servitium Includeadorum* (for those beginning the life of a recluse); the Blessing of a Sword, a Shield, the Visitation and Unction of the Sick, &c. Sometimes there were added the Proper Prefaces at the mass, the Canon, certain episcopal benedictions, and various minor formulae. The choice of the contents seems to have depended in a measure on what the scribe or his employer considered to be necessary or convenient for the priest to have thus collected in one handy volume and this, within certain limits, would depend on the office held by the priest for whom the MS. was transcribed.

The Rathen Manual contains some anthems which, strictly speaking, ought to be, and usually are, found not in the Manual but in the Processional.

In the transcript the numerous contractions of the original are extended; rubrics are printed in italics; and the many varieties of red and black capitals are uniformly represented by different kinds of type. In all other respects an endeavour is made to reproduce exactly the text as it stands in the MS. All peculiarities of spelling are retained. Errors of the scribe are left uncorrected; see p. 2. l. 5. from foot, *Beus* for *Deus*; p. 21. l. 11. from foot, *audat* for *laudat*. Many similar mistakes are pointed out in the notes.

[MANUALE]

ens ad abiciendos demones morbos [que] pellen-dos. diuine gracie sumat effect [um] ut quicquid in domibus uel in locis fidelium hec vnda resperserit careat immundicia. liberetur a noxa : non illic resideat spiritus pestilens : non aura corrumpens : discedant omnes insidie latentis inimici : et si quid est quod aut incolumitati habitancium inuidet aut quieti : aspersione huius aque effugiat : ut salubritas per inuocationem tui nominis expedita : ab omnibus sit impugnacionibus defensa. per dominum. *Hic mittatur sal in aqua in modum crucis et dicatur silenter.* Commixtio salis et aque pariter fiat in nomine patris et filii et spiritus sancti amen.

Dominus uobiscum. Oremus.

Deus inuicte uirtutis auctor. et insuperabilis imperii rex ac semper magnificus triumphator: qui aduerse dominacionis uires reprimis. qui inimici rugientis seuitiam superas. qui hosti [les] nequicias potens expugnas: te domine trementes et supplices deprecamur ac petimus: ut hanc creaturam salis et aque dignanter accipias: benignus ⁺illustres: pietatis tue more ⁺sanctifices: ut ubicunque fuerit aspersa. per inuocacionem sancti tui nominis omnis infestacio immundi spiritus abiciatur: terrorque uenenosi serpentis procul pellatur et presencia sancti spiritus nobis misericordiam tuam poscentibus ubique adesse dignetur. Per dominum. in unitate eiusdem spiritus sancti deus. per. *benedicione peracta ipse sacerdos antequam ad altare accedat et ipsum et populum circumquaque aspergat dicens.* hanc. *antiphonam.* Asperges me domine ysopo et mundabor: lauabis me et super niuem dealbabor *ps.* Miserere mei deus, &c. *Repetatur antiphona.* Asperges me &c. *V.* Et secundum multitudinem miseracionum &c. **A**sperges. *V* Gloria patri. Sicut erat &c. *repetatur lauabis me &c.* *Hic modus suprascriptus teneatur in aspersione aque benedictae omnibus d[ominicis] diebus per annum preterquam pascha usque ad fes[tum] sancte trinitatis.* Postea dicat sacerdos.

V. Oste[n]de nobis domine misericordiam tuam.
et salutem. *sine dominus uobiscum sed cum*
Oremus.

Exaudi nos domine sancte pater omnipotens
eterne deus et mittere dignare sanctum
angelum tuum de celis qui custodiat foueat.
protegat. uisitet et defendat omnes habitantes
in hoc habitaculo. per christum dominum nos-
trum. amen.

Hec antiphona dicitur omnibus dominicis diebus ad aspersionem aque benedicte a pascha usque ad festum sancte trinitatis. *antiphona.*

Uidi aquam egredientem de templo a latere dextro et omnes ad quos peruenit aqua ista salui facti sunt et dicent. alleluya alleluya. **V.** Confitemini domino quoniam bonus. quoniam in seculum misericordia eius. Gloria patri. Sicut erat. **E**t omnes ad quos &c. **V.** Ostende nobis domine. et salutem. **n**on dicatur dominus uobiscum. **S**et Oremus. **E**xaudi nos domine. ut supra. **H**ec antiphona dicitur omnibus dominicis diebus ad aspersionem aque benedicte a pascha usque ad festum sancte trinitatis.

[Bene]diccio panis omnibus dominicis diebus In primis[*l*]egat sacerdos euangelium. In principio. postea dicat Sit nomen domini benedictum. Ex hoc nunc &c. Benedicamus domino: Deo gracias. Dominus uobiscum. Oremus.

Benedic domine creaturam istam panis sicut
benedixisti quinque panes in deserto. ut
omnes gustantes ex eo tam corporis quam anime
sanitatem accipient In nomine patris &c. et
aspersa aqua benedicta super panem distribuatur
populo.

Ordo ad facienda sponsalia. Statuantur vir et mulier ante ostium ecclesie coram deo sacerdote et populo. vir a dextris mulieris. et mulier a sinistris uiri. Tunc sacerdos interroget banna. et postea dicat.

Admoneo uos omnes ut si quis ex uobis est qui aliquid sciat quare adolescentes isti matrimonium contrahere non possint modo confiteatur sub anime periculo. *Eadem admonicio fiat ad virum et mulierem ut si quid ab illis occulte actum fuerit. vel si quid deuouerint vel aliquo modo de se nouerint quare legitime contra [here] non poterunt*

tunc confiteantur. Si uero aliquis im[pe]dimen-
tum aliquod proponere uoluerit. et ad ho[c]
probandum cautionem prestet et differantur
sponsalia donec rei ueritas cognoscatur. Si uero
nullum impedimentum proponere voluerint in-
terroget sacerdos dotem mulieris. Non fidabit
sacerdos nec consenciet ad fidicionem inter virum
et mulierem ante tercium editum bannorum. Et
banna debent interrogari per tres dies solennes et
disiunctas. ita ut inter unumquemque diem
solennem cadat ad minus una dies ferialis. Post
hoc dicat sacerdos ad virum cunctis audientibus in
lingua materna. N. Uis habere hanc mulierem
in sponsam et eam diligere honorare tenere et
custodire sanam et infirmam sicut sponsus decet
sponsam et omnes alias propter eam dimittere
et illi soli adherere quamdiu vita utriusque
vestrum durauerit. respondeat. Volo. Iterum
[sace]rdos dicat ad mulierem. N. Vis habere
hunc [v]irum in sponsum et illi obedire et
seruire et eum diligere et honorare ac custodire
sanum et infirmum sicut sponsa decet sponsum
et omnes alias dimittere propter eum. et illi soli
adherere quamdiu vita utriusque vestrum durauerit.
Respondeat Volo. Deinde detur femina
a patre suo uel ab amicis. que si puella est disco-
perta niro per manum si vidua tectam. Quam
vir recipiat in dei fide et sua servandam sicut nouit
et teneat per manum dexteram in manu sua dextera
et sic vir det fidem mulieri per uerba de presenti
ita dicens docente sacerdote. I.N. tak the .N. to
my weddite wyff for bettyr for worse. for rychiere.
for poriere. in seyknes and in heyle til deide
ws departe And yareto I plycht the my treuthe.
manum trahendo. Deinde dicat mulier sacerdote
docente I || tak ye N to my weddyte hosebounde
for bettre for worse for ryche. for poorire. in
seyknyn and in heyle. to bee bonere ande
bouxyn in bede and at [borde] tyll dede ws
departe and yairto I plycht my treuthe. manum
retrahendo. Deinde ponat vir aurum argentum
et annulum super scutum vel librum et tunc dicat
sacerdos. Dominus uobiscum. Ore()mus.

Creator et conseruator humani generis. dator
gracie spiritualis. largitor eterne salutis. tu
domine mitte benedictionem tuam super hunc
anulum ut que illum gestauerit. sit armata

uirtute celestis defensionis. et proficiat illi ad
eternam salutem per christum dominum.

Oremus. oratio

Bene~~H~~dic domine hunc anulum quem nos
in tuo sancto nomine benedicimus ut
quecumque eum portauerit. in tua pace consistat.
et in tua uoluntate permaneat et in amore tuo
viuat et crescat et senescat. et multipliceretur in
longitudinem dierum. Per dominum nostrum.
Tunc aqua benedicta aspergatur super anulum
Deinde accipiat sponsus tribus digitis prin()cipia-
libus et docente presbitero incipiens a pollice sponse
[dicat] In nomine patris. Ad secundum digitum.
et [fil]ii. ad tertium digitum. et spiritus sancti. ad
quartum digitum femine secundum decretum .xxx.
questio quinta. Amen. et ibi dimittat eum. quia in
medico est quedam vel ()na procedens usque ad cor
et in sonoritate argenti designatur interna dilectio
que inter eos semper debet esse recens. et dicat
sponsus tenens manum sponse. docente sacerdote.
Vyth this rynge I wede ye In nomine patris.
vis golde ande sylwyre I gyffe ye et filii. Faith
ande falowschype I hecht ye to my lyffys ende.
et spiritus sancti amen. Quhat sal ye morwyn
gyfte bee. Tunc inclinati eorum capitibus dicat
sacerdos benedictionem Benedicti sitis a domino
qui mundum fecit ex nichilo Amen. Postea dicitur
iste psalmus. Manda deus uirtuti tue confirma
hoc deus quod operatus es in nobis. A templo
tuo ierusalem tibi offerent reges munera. In-
crepa feras arundinis () congregacio taur-
orum in vaccis populorum ut excludant eos qui
probati sunt argento. Gloria patri. Sicut erat.
Kyrieleison. ch[risteleison]. kyrieleison. Pater
noster. Et ne nos. Benedicamus p[atrem] et
filium cum sancto spiritu. ¶ Laudemus et
superexalteamus eum in secula. ¶ Laudemus
dominum quem laudant angeli. ¶ Quem cher-
abyn et seraphyn. sanctus. sanctus. sanctus.
proclamat. Domine exaudi. et clamor.

Dominus uobiscum. Oremus.

Beus abraham. deus ysaac. deus iacob. sit
uobiscum et ipse vos coniungat impleatque
benedictionem suam in vobis Qui viuit et regit.
Benedicat uos deus pater. custodiat uos ihesus
christus. illuminet uos spiritus sanctus.

ostendatque dominus faciem suam in vobis et misereatur uestri conuertatque uultum suum ad uos. et det uobis pacem. impleatque uos omni benedictione spirituali. in remissionem peccatorum uestrorum ut habeatis uitam eternam et viuatis in secula seculorum. Amen.

Hic intrent ecclesiam usque ad gradum altaris et sacerdos in eundo cum suis ministris dicant hunc ps. Beati omnes. cum Gloria patri. Sicut erat. sine nota cum Kyrieleison christeleison. Tunc prostratis sponsio et [spons]a ante gradum altaris roget sacerdos circum[sta]ntes orare pro eis dicens Pater noster. Et ne nos Saluum fac seruum tuum et ancillam tuam. Deus meus sperantes in te. Mitte eis domine auxilium de sancto. Et de syon tuere eos. Esto eis domine turris fortitudinis. A facie inimici. Domine exaudi. Dominus vobiscum. Oremus. Benedicat uos dominus ex syon. ut uideatis que bona sunt ierusalem. et uideatis filios filiorum uestrorum et pacem super israel. per christum. Oremus.

Deus abraham. deus ysaac. deus iacob. bene dic adolescentes istos. et semina semen uite eterne in mentibus eorum ut quicquid proutilitate sua didicerint hoc facere cupiant. per ihesum christum filium tuum recuperatorem hominum. Qui viuit. Oremus.

Respice domine de celis. et benedic conuencionem istam. et sicut misisti sanctum angelum tuum raphael ad thobiam et saram filiam raguelis. ita digneris domine mittere benedictionem tuam super adolescentes istos ut in tua uoluntate permaneant. et in tua securitate consistant. et in amore tuo uiuant et senescant et digni[atque] pacifici fiant et multiplicentur in longitudinem dierum. per christum. Oremus. Respice domine propicius super hunc famulum tuum et super hanc famulam tuam ut in nomine tuo benedictionem celestem accipient et filios filiorum suorum et filiarum suarum usque in terciam et quartam progeniem incolumes uideant et in tua benedictione perseuerent et in futuro ad celestia regna perueniant. per christum. Oremus.

Omnipotens sempiterne deus qui primos parentes nostros Adam et euam sua uirtute copulauit ipse corpora uestra sanctificet et benedicat atque in societate et amore uere dilectionis coniungat Qui viuit. *Deinde benedicat eos sacerdos dicens*

Benedicat uos omnipotens deus omni benedictione celesti efficiatque uos dignos in conspectu suo superhabundet diuicias gracie sue in uobis et erudiat uos uerbo ueritatis. ut ei corpore pariter et mente complacere valeatis. Amen.

[Fi]nitis oracionibus predictis introductis intra [in] presbiterio. siue inter chorum et altare ex parte australi et statuta muliere ad dexteram uiri. videlicet inter ipsum et altare Incipiatur missa solemniter de sancta trinitate.

Benedicta sit sancta trinitas atque indiuisa unitas confitebimus ei quia fecit nobiscum misericordiam suam. *In tempore paschali Alleluya alleluia. ps.* Benedicamus patrem et filium cum sancto spiritu. *Kyrieleison cum suis uersiculis.* Ad hanc missam seruetur modus et ordo per omnia qui in festis duplicitibus cum Gloria in excelsis. Iste due oraciones sequentes dicantur sub uno Oremus et sub uno. Per dominum.

Omnipotens sempiterne deus qui dedisti famulis tuis in confessione uere fidei eterne trinitatis gloriam agnoscere et in potentia maiestatis adorare uinitatem quesumus ut eiusdem fidei firmitate ab omnibus semper muniamur aduersis.

Exaudi nos omnipotens et misericors deus ut quod nostro ministratur officio tua benedictione pocius impleatur. per dominum.

Leccio epistole beati pauli ap[ostoli] Ad corinthio[s].

Fratres: Nescitis quoniam corpora vestra membra sunt christi. Tollens ergo membra christi faciens membra meretricis. At si. An nescitis quoniam qui adheret meretrici. vnum corpus efficitur. Erunt enim inquit duo in carne una. Qui autem adheret deo unus spiritus est. Fugite fornicacionem. Omne enim peccatum quocunque fecerit homo. extra corpus est. Qui autem fornicatur in corpus suum peccat. An

nescitis quoniam membra uestra templum sunt spiritus sancti qui in uobis est quem habetis a deo et non estis uestri. Empti enim estis precio magno: honorificate et portate deum: in corpore uestro. *Graduale*. Benedictus es domine qui intueris abyssos et sedes super cherubin. *V.* Benedicite deum celi quia fecit nobiscum misericordiam suam. Alleluya. *V.* Benedictus es domine deus patrum nostrorum et laudabilis in secula. Alleluya.

institutis tuis quibus propaginem humani generis ordinasti benignus assiste. ut quod te auctore coniungitur te auxiliante servetur. per christum dominum nostrum. amen.

Oremus.

Deus qui potestate uirtutis tue de nichilo cuncta fecisti. qui dispositis vniuersitatis exordiis homini ad ymaginem dei facto. Ideo inseparabile mulieris adiutorium condidisti. ut femineo corpori de uirili dares carne principium docens quod ex uno placuisset institui nunquam [lic]eret disiungi. *Hec clausula in secundis nup[ci]is non dicitur.* Deus qui ex tam excellenti misterio coniugalem copulam consecrasti. ut christi et ecclesie sacramenta presignares in federe nupciarum. Deus per quem mulier iungitur viro et societas principaliter ordinata. ea benedictione donatur. que sola per originalis penam nec per diluuii est ablata sententiam. respice propicius super hanc famulam tuam que maritali iungenda est consorcio tua se expetit proteccione muniri. Sit in ea jugum dilectionis et pacis. fidelis et casta nubat in christo imitatrixque sanctorum permaneat feminarum. sit amabilis ut rachel viro. sapiens ut rebecca. longeua et fidelis ut sara. Nichil in ea ex actibus suis ille actor preuaricationis usurpet. vera fidei mandatisque permaneat. vni thoro coniuncta contactus illicitos fugiat. muniat infirmitatem suam robore discipline. sit uerecundia grauis. pudore venerabilis. doctrinis ce

Secundum matheum.

JN illo tempore. Accesserunt ad ihesum pharisei tentantes eum et dicentes. Si licet homini di[m]ittere uxorem suam quacunque ex causa. Qui respondens ait illis. Non legistis quia qui fecit ab inicio masculum et feminam fecit eos. Et dixit eis. Propter hoc dimittet homo patrem et matrem. et adhærebit uxori sue. et erunt duo in carne vna. Itaque iam non sunt duo. sed vna caro. Quod ergo deus coniunxit homo non separat. *Credo. Offertorium.* Benedictus sit deus pater vnigenitusque dei filius sanctus quoque spiritus quia fecit nobiscum misericordiam suam. *In tempore paschali.* Alleluya alleluya.

Secreta.

Sanctifica quesumus domine deus trinitas sancta per tui sancti nominis inuocacionem. huius oblationis hostiam. et cooperante spiritu sancto per eam nosmetipsos tibi perfice munus eternum. per.

Alia secreta.

Adesto domine supplicationibus nostris et hanc oblationem quam tibi offerimus pro famulis tuis quos ad statum maturitatis et ad diem nupciarum perducere dignatus es placatus ac benignus assume. per. et finiantur sub uno. per dominum. *Prefacio.* Qui cum vnigenito. Prosternent se sponsus et sponsa post Sanctus. in oracio[ne] ad gradum altaris extento pallio super eos quod teneant. *iii. or.* clerici per *.iiii. or.* cornua in supelliciis. Deinde dicto Per omnia secula seculorum. Amen. antequam dicat Pax domini facta fracione eucaristie more solito dimissaque hostia in tribus fraccionibus super patenam dicat sacerdos conuersus ad illos sequentes orationes sub tono lectionis illis interim genu flectentibus sub pallio hoc modo

Dominus uobiscum. Oremus.

Propiciare domine supplicationibus nostris et

(Deest folium)

scussa erat et determinata in sacro palacio domini pape anno domini mo ccc⁹ xxiv. hic queri potest quare secunde nupcie non benedicantur. Ad hoc dico quod secundum matrimonium quamvis in se consideratum sit perfectum sacramentum. tamen in ordine ad primum sacramentum consideratum aliquid habet de defectu sacramenti quod non habet plenam significacionem cum non sit vna. vnius defectus benedictio a secundis nupciis subtrahitur. Sed hoc est intelligendum quod secunde nupcie sunt secunde ex parte mulieris tantum. Si enim uirgo contrahit cum illo qui habuit aliam uxorem nichilominus nupcie benedicuntur. saluatuerit aliquo modo significatio in ordine ad primas nupcias

quia christus etsi vnam ecclesiam habeat. habet plures personas desponsatas in vna ecclesia. Sed anima non potest esse sponsa alterius quam christi. quia cum demone fornicatur non ibi est matrimonium spirituale et propter hoc quando mulier ii^o nubitur nupcie non benedicuntur propter defectum sacramenti.

Post hec vertat se sacerdos ad altare et dicat. Pax domini sit semper uobiscum et Agnus dei. more solito. Tunc surgant ab oracione sponsus et sponsa et accipiat sponsus pacem a sacerdote et ferat spose osculans eam et neminem alium nec ipse nec ipsa. Sed clericus statim a presbitero pacem accipiens ferat aliis sicut solitum est. Communio. Benedicimus deum celi et coram omnibus viuentibus confitebimur ei quia fecit nobiscum misericordiam suam in paschali tempore. alleluya. ii.

postcommunio. Oremus.

Proficiat nobis ad salutem corporis et anime domine deus huius sacramenti susceptio. et sempiterne sancte trinitatis eiusdem indiuidue vnitatis confessio. *Aliud postcommunio*

Quesumus omnipotens deus instituta providencie tue pio amore comitare: ut quod legittima societate connectis longea pace custodias. per dominum nostrum. *Post missam benedicatur panis et vinum vel aliquid bonum potabile in uasculo et gustent in nomine domini. sacerdote sic dicente.*

Dominus vobiscum. Oremus.

Bene[†]dic domine panem istum. et hunc potum et hoc uasculum sicut benedixisti quinque panes in deserto. et sex ydrias in chana galilee ut sint sani. sobrii. atque immaculati omnes gustantes ex eis saluator mundi. Qui viuis &c. *Nocte sequente cum sponsus et sponsa ad lectum peruenient accedat sacerdos et benedic thalamum sic dicens.*

Dominus vobiscum. Oremus.

Benedic domine thalamum istum et omnes habitantes in eo. ut in tua pace consistant et in tua uoluntate permaneant. et in amore tuo viuant et senescant et multiplicentur in longitudinem dierum. per christum. *benedic super letum tantum*

Dominus vobiscum. Oremus.

Bene[†]dic domine hoc cubiculum qui non dormis neque dormitas qui custodis israel custodi famulos tuos in hoc lecto quiescentes ab

omnibus fantasmaticis demonum illusionibus custodi eos uigilantes ut in preceptis tuis meditentur. dormientes te per soporem senciant. et hic et ubique defensionis tue semper munitantur auxilio. *Per dominum. Deinde fiat benediccio super eos in lecto cum*

Oremus.

Bene[†]dicat deus corpora uestra et animas uestras et det super uos benedictionem sicut benedixit abraham ysaac et iacob. Amen.

alia benediccio cum Oremus.

Manus domini sit super uos mittatque angelum sanctum suum qui custodiat uos omnibus diebus vite uestre. Amen. *Item alia benediccio.*

Bene[†]dicat uos pater et filius et spiritus sanctus. qui trinus est in numero. et vnuis in munmine. Amen. *His peractis aspergat eos aqua benedicta. et sic discedat sacerdos. et dimittat eos in pace.*

Benediccio purificacionis mulieris post partum ante hostium ecclesie hoc modo. *Ps. Leuauit Ps. Beati omnes. Kyrieleison. christeleison. Pater noster. Et ne. V. Saluam fac ancillam tuam. Deus meus sperantem in te. Domine exaudi oracionem.*

Dominus vobiscum. Oremus.

Deus qui hanc famulam tuam de periculo pariendi liberasti. in seruicio tuo deuotam esse concede ut temporali cursu fideliter peracto sub alis misericordie tue perpetuam misericordiam consequatur. per dominum nostrum &c. *Postea aqua benedicta eam aspergat per manum dexteram in ecclesia recipiat et dicat. Ingredere in templum domini ut habeas uitam eternam et viuas in secula seculorum. Amen.*

Ordo qualiter cathezisentur infantes ad hostium ecclesie accendentibus patruis et matruis cum infante ad sacerdotem. et inquirat si infans sit masculus vel femina et si sit baptizatus domi. et quo nomine uocari debeat. *Licet enim baptizatus fuerit domi propter periculum mortis totum habeat subsequens seruicium preter mersionem aque. Masculus autem statuetur a dextris sacerdotis. femina uero a sinistris. his quesitis. sacerdos*

interroget nomen infantis et exsuffflans ter in facie eius dicens. Accipe spiritum sanctum. Accipe spiritum sanctum. Accipe spiritum sanctum. Recede dyabole ab hac ymagine dei. increpatus ab eo et da locum spiritui sancto. In nomine patris et filii et spiritus sancti. Amen. Deinde faciat crucem in fronte infantis interrogato eius nomine dicens. Signum sancte crucis domini nostri ihesu christi in frontem tuam pono. Et postea faciat similiter crucem in pectore infantis dicens. Signum saluatoris domini nostri ihesu christi in pectus tuum pono. In nomine patris &c. Item in fronte infantis faciat sacerdos crucem interrogato eius nomine dicens. Signo te signaculo dei patris omnipotentis et filii et spiritus sancti qui te sanum faciat omni tempore uite tue. ut nullam habeat dyabolus partem uel potestatem de te sed trinitas diuina regnans in secula seculorum. Amen. Deinde sacerdos tenens manum dextram super caput infantis ita dicens

Dominus vobiscum. Oremus.

Omnipotens sempiterne deus pater domini nostri ihesu, respicere dignare super hanc vel am vel um vel quam hunc famulum tuam. N. quem ad rudimenta fidei uocare dignatus es. omnem cecitatem cordis ea et corporis ab eo expelle. dirumpe omnes laqueos ta sathane quibus fuerat alligatus. Aperi ei domine ianuam pietatis tue. ut signo sapiencie tue imbutus omnium cupiditatum fetoribus caretat ta et ad suauem odorem preceptorum tuorum letus tibi in ecclesiam tuam deseruiat. et proficiat de ea die in diem. ut ydoneus efficiatur accedere ad gratiam baptismi tui percepta medicina. Per eundem dominum nostrum ihesum christum filium tuum Qui uenturus est iudicare viuos et mortuos et seculum per ignem. Oremus.

Preces nostras quesumus domine clementer hanc am am exaudi et hunc electum tuum. N. crucis am dominice impressione eum signamus uirtute custodi ut magnitudinis glorie tue rudimenta seruans per custodiam mandatorum tuorum ad

noue regeneracionis gloriam peruenire mereatur Per eundem dominum nostrum ihesum christum qui uenturus est iudicare viuos et mortuos et seculum per ignem.

Oremus.

Deus qui humani generis ita es conditor ut sis eciam reformator propiciare populis adoptiuis et nouo testamento sobolem noue prolis ascribe ut filii promissionis quod non poterunt assequi per naturam gaudeant se receperisse per graciam Per christum. *Exorcismus salis sine.* Dominus vobiscum et sine Oremus.

Exorcizo te creatura salis in nomine dei patris omnipotentis. et in caritate domini nostri ihesu christi. et in uirtute spiritus sancti. exorzizo te per deum viuum. per deum uerum. per deum sanctum. per deum qui te ad tutelam humani generis procreauit et populo uenienti ad credulitatem per seruos suos consecrari precepit. ut in nomine sancte trinitatis efficiaris salutare sacramentum ad effugandum inimicum. Proinde rogamus te domine deus noster. *Hic respiciat sal.* ut hanc creaturam salis sanctificando sanctifices. benedicendo benedictas ut fiat omnibus accipientibus perfecta medicina permanens in visceribus eorum in nomine eiusdem domini nostri ihesu christi. Qui uenturus est iudicare viuos et mortuos et seculum per ignem. *Postea interroget sacerdos nomen pueri et ponat de ipso sale in ore eius ita dicens.* N. Accipe sal sapientie ut propiciatus sit tibi deus noster ihesus christus in vitam eternam. Amen. *Post salem datum dicat sacerdos.* dominus vobiscum. Oremus. *Super masculum vel feminam.*

Deus patrum nostrorum vniuerse conditor creature. te supplices exoramus ut hunc famulum tuum .N. respicere digneris propiciatus ut hoc primum pabulum salis gustantem non diuici esurire permittas quo minus cibo expleatur celesti quatenus sit semper domine spiritu feruens. spe gaudens tuo semper sancto nomini seruiens. et perduc eum ad noue regeneracionis lauacrum. ut cum fidelibus tuis promissionum tuarum eterna premia consequi mereatur. Per christum. Amen. *Sequitur oracio super masculum tantum sacerdote dicente.* Oremus.

Deus abraham. deus ysaac. deus iacob. deus qui moysi famulo tuo in monte synai apparuisti. et filios israel de terra egypti eduxisti deputans eis angelum pietatis tue qui custodiret eos die ac nocte. te quesumus domine: ut mittere digneris sanctum angelum tuum. qui similiter custodiat et hunc famulum tuum. N. et perducat eum ad graciam baptismi tui. *sine per christum.* *Adiuracio super masculum vel feminam tantum.*

Oremus

Ergo maledicte diabole. recognoscesentenciam et da honorem deo viuo et uero. da honorem ihesu christo filio eius et spiritui sancto et recede ab hoc famulo .N. quia istum sibi deus et dominus noster ihesus christus ad suam sanctam graciam et benedictionem fontemque baptismatis. dono sancti spiritus uocari dignatus est. et hoc signum sancte  crucis. *hic faciat sacerdos signum crucis in fronte infantis.* quod nos fronti eius damus tu maledicte diabole nunquam audeas violare. per eum qui venturus est iudicare viuos &c. Amen.

Hec oracio sequens dicitur super masculum tantum Dominus vobiscum. Oremus.

Deus immortale presidium omnium postulanicum. liberacio supplicum. pax rogancium. uita credencium. resurreccio mortuorum. te inuoco domine super hunc famulum tuum N. qui baptismi tui donum petens eternam consequi graciam spirituali regeneracione desiderat accipe eum domine. et quia dignatus es dicere petite et accipietis. querite et inuenietis. pulsate et aperietur uobis. petenti itaque premium porridge et ianuam pande pulsanti. vt eternam celestis lauaci benedictionem consecutus promissa tui mu[n]e]ris regna celestia percipiat. Qui viuis et regnas cum deo patre &c. *Adiuracio super masculum tantum sine.*

Oremus.

Audi maledicte sathanu adiuratus per nomen eterni dei et saluatoris ihesu christi filii eius cum tua victus inuidia. tremens gemensque discede nichil tibi commune cum hoc seruo dei N. iam celestia cogitanti. renunciaturo tibi ac seculo tuo et beate immortalitati uicturo. Da igitur honorem aduenienti spiritui sancto. qui ex summa celi arce descendens. pturbatis frau-

dibus tuis diuino fonte purgatum pectus. idest sanctificatum deo templum et habitaculum proficiat ut ab omnibus penitus noxiis preteritorum criminum liberatus hic seruuus dei gracias perhenni deo referat semper et benedicat nomen eius sanctum in secula seculorum. Amen. *Exorcismus super masculum tantum sine.* Dominus vobiscum.

Exorcizo te immunde spiritus in nomine dei patris omnipotentis et filii et spiritus sancti ut ex eas et recedes ab hoc famulo dei N ipse enim tibi imperat maledicte dampnate atque [d]ampnande. qui pedibus super mare ambulauit et petro mergenti dexteram porrexit. *Item adiuracio super masculum.* Ergo maledicte. ut supra. *Hec oracio sequens dicitur super feminam tantum sine.* Dominus vobiscum. sed Oremus.

Deus celi deus terre deus angelorum deus archangelorum deus patriarcharum deus prophetarum deus apostolorum deus martyrum deus confessorum deus virginum. deus omnium bene uiuentium. deus cui omnis lingua confitetur et omne genu flectitur celestium terrestrium et infernorum. te inuoco domine super hanc famulam tuam .N. ut perducere eam digneris ad graciam baptismi tui. *Item adiuracio super feminam.* Ergo maledicte. vt supra. *Item superdicitur tantum hec sequens oracio sine dominus vobiscum sed cum* Oremus.

Deus abraham. deus ysaac deus iacob deus qui tribus israel de egipciaca seruitute liberatas. per moysen famulum tuum de custodia mandatorum tuorum in deserto monuisti. et susannam de falso crimine liberasti. te supplex deprecor ut liberes et hanc famulam tuam .N. et perducere eam digneris ad graciam baptismi tui. *Item adiuracio super feminam.* Ergo maledicte. ut supra. *Item exorcismus super feminam tantum sine.* Dominus vobiscum. et sine. Oremus.

Exorcizo te immunde spiritus per patrem et filium et spiritum sanctum. ut ex eas et recedes ab hac famula dei .N. ipse enim tibi imperat maledicte dampnate atque dampnande qui ceco nato oculos aperuit. et quatriduanum lazaram mortuum de monumento suscitauit. *Item adiuracio super feminam.* Ergo maledicte.

ut supra. *Ex hinc uero dicitur tam super masculum quam super feminam. Hic faciat sacerdos crucem cum pollice in fronte infantis tenens manum dexteram super caput eius dicendo hoc modo sine Dominus vobiscum et sine Oremus.*

Eternam ac mitissimam pietatem tuam deprecor domine sancte pater omnipotens eterne deus. qui es auctor luminis et ueritatis super hunc famulum tuum .N. ut digneris eum illuminare lumine intelligencie tue. munda eum et sanctifica. da ei scienciam ueram. ut dignus efficiatur accedere ad graciam baptismi tui. teneat firmam spem. consilium rectum. doctrinam sanctam. ut aptus sit ad percipiendam graciam baptismatis tui. Per christum. *Alia oracio sine Dominus vobiscum et sine. Oremus.*

Nec te lateat sathanam imminere tibi penas imminere tibi tormenta imminere tibi diem iudicii. diem supplicii sempiterni. diem qui venturus uelud clibanus ardens in quo tibi atque vniuersis angelis tuis eternus superueniet interitus. et ideo pro tua nequicia dampnate atque dampnande. da honorem ihesu christo filio eius. da honorem spiritui sancto paraclito in cuius nomine atque uirtute precipio tibi quicunque es spiritus inmunde: ut ex eas et recedas ab hoc famulo dei. quem hodie idem deus et dominus noster ihesus christus ad suam graciā sanctam et benedictionem fontemque baptismatis dono pietatis sue uocare dignatus est ut fiat eius templum per aquam regeneracionis in remissionem peccatorum omnium. In nomine eiusdem domini nostri ihesu christi. Qui uenturus est iudicare viuos &c. Amen. *His dictis dicat sacerdos. Dominus uobiscum.*

Ewangelium secundum matheum.

Jn illo tempore: oblati sunt ihesu paruuli. ut manus eis imponat. Discipuli autem eius increpabant eos. Ihesus autem ait illis. Sinite paruulos et nolite prohibere eos uenire ad me. Talium est enim regnum celorum. Et cum imposuisset eis manus: abiit inde.

Secundum matheum.

JN illo tempore: Respondens ihesu dixit. Confiteor tibi pater domine celi et terre. qui abscondisti hec a sapientibus et prudentibus

et reuelasti ea paruulis. ita pater quoniam sic fuit placitum ante te. Omnia mihi tradita sunt a patre meo. Et nemo nouit filium nisi pater. neque patrem quis nouit nisi filius: et cui uoluerit filius reuelare. venite ad me omnes qui laboratis et onerati estis et ego reficiam uos. Tollite iugum meum super uos et dicite a me quia mitis sum et humilis corde et inuenietis requiem animabus uestris. Iugum enim meum suauae est et onus meum leue. *Deinde sputat sacerdos in manu sua sinistra et tangat aures et nares infantis cum pollice dextro de sputo et dicatur ad aurem dexteram.* **A**ffeta: quod est aperire. *Ad nares* *In odorem suavitatis.* *Ad aurem sinistram.* Tu autem effugare diabole. appropinquabit enim iudicium dei. *Postea dicat sacerdos compatribus et commatribus una cum circumstantibus ut ipsi dicant.* Pater noster. Ave maria. et Credo. que eciam et ipse sacerdos dicat cunctis audientibus. *Deinde accipiens sacerdos infantem per manum dextram interrogato eius nomine dicat.* N. **T**radō tibi signum domini nostri ihesu christi in manu tua dextra. ut te signes. et de aduersa parte defendas. ut in fide catholica permaneas. et habeas uitam eternam et viuas in secula seculorum. Amen. *Deinde cum ipsa manu signet eum dicens Signote signaculo domini nostri ihesu christi. de manu tua dextera. ut te conseruet contra aduersarios tuos ut habeas uitam eternam et viuas in secula seculorum. Amen.* *His dictis dicat sacerdos super infantem.* In nomine patris et filii et spiritus sancti. Amen. *Postea intromittens sacerdos cathecuminum per manum dexteram in ecclesiam interrogato eius nomine dicat.* Ingredere in templum dei ut habeas uitam eternam et viuas in secula seculorum. Amen. *Quando fons fuerit mundandus et de pura aqua renouandus quod sepe fieri debet propter aque corrucionem. tunc semper dicatur sequens litania ut in uigilia pasche et pentecostes.*

 *yrieleison. christeeleison.
Christe audi nos.*

*Pater de celis deus
miserere nobis.*

Fili redemptor mun-
di deus miserere nobis
Spiritus sancte deus miserere
Sancta trinitas unus
deus miserere nobis
Sancta maria - - - ora.
Sancta dei genitrix - - - ora.
Sancta uirgo uirginum. - ora.
Sancte michael. - - - ora.
Sancte gabriel. - - - ora.
Sancte raphael. - - - ora.
Omnis sancti angeli et archangeli orate
Omnis sancti beatorum spirituum
ordines - - - - orate.
Sancte iohannes baptista. ora.
Omnis sancti patriarche et prophete orate.
Sancte petre. - - - - ora
Sancte paule. - - - - ora
Sancte andrea. - - - - ora
Sancte iohannes. - - - - ora
Sancte iacobae. - - - - ora
Sancte thoma. - - - - ora
Sancte philippe. - - - - ora
Sancte iacobae. - - - - ora
Sancte mathee. - - - - ora
Sancte bartholomee. - - ora
Sancte symon. - - - - ora
Sancte thadée. - - - - ora
Sancte mathia. - - - - ora
Sancte marche. - - - - ora
Sancte luca - - - - ora
Omnis sancti discipuli et innocentes.
Omnis sancti apostoli et ewangeliste.
Sancte stephane. - - - - ora
Sancte laurenti. - - - - ora
Sancte vincenti. - - - - ora
Sancte line. - - - - ora
Sancte clete. - - - - ora
Sancte clemens. - - - - ora
Sancte fabiane. - - - - ora
Sancte sebastiane. - - - - ora
Sancte cosma. - - - - ora
Sancte damiane. - - - - ora
Sancte prime. - - - - ora
Sancte feliciane - - - - ora
Sancte dionisi. cum sociis tuis orate
Sancte victor. cum sociis tuis orate
Sancte siluester - - - - ora

Sancte leo - - - - ora
Sancte iheronime, - - - ora
Sancte augustine. - - - - ora
Sancte ysodore. - - - - ora
Sancte iuliane. - - - - ora
Sancte gildarde. - - - - ora
Sancte medarde. - - - - ora
Sancte albine. - - - - ora
Sancte eusebie. - - - - ora
Sancte swythune. - - - - ora
Sancte birine. - - - - ora
Omnis sancti confessores et
heremite. - - - - orate.
Sancta maria magdalene. - ora
Sancta margareta. - - - ora
Sancta maria egipciaca.
Sancta scolastica - - - ora
Sancta petronilla. - - - ora
Sancta genouefa. - - - ora
Sancta sotheris. - - - - ora
Sancta praxedis. - - - - ora
Sancta prisca. - - - - ora
Sancta tecla. - - - - [ora]
Sancta edytha. - - - o[ra]
Sancta affra. - - - - ora
Omnis sancte uirgines. - orate.
Omnis sancti. - - - - orate.
*Deinde sacerdos dicat hoc modo Dominus vobis-
cum et Oremus.*

Omnipotens sempiterne deus adesto magne
pietatis misteriis. adesto sacramentis. et
ad recreandos nouos populos quos tibi fons
baptismatis parturit spiritum adopcionis emitte.
ut quod nostre humilitatis gerendum est misterio
tue uirtutis impleatur effectu. Per dominum
nostrum. eiusdem spiritus sancti.

Hic mutet sacerdos uocem prefacionis more dicens.

PEr omnia secula seculorum. Amen. Dominus
ubiscum. Et cum spiritu tuo. Sursum
corda. Habemus ad dominum. **G**racias agamus
domino deo nostro. Dignum et iustum est.

U Ere dignum et iustum est. equum et salutare.
Nos tibi semper et ubique gracias agere
domine sancte pater omnipotens eterne deus.
Quia inuisibili potencia sacramentorum tuorum
mirabiliter opera[r]is effectum. et licet nos tantis
misteriis exequendis simus indigni: tu tamen

gracie tue dona non deserens eciam ad nostras preces aures tue pietatis inclines. Deus cuius spiritus super aquas inter ipsa mundi primordia ferebatur: ut iam tunc uirtutem sanctificacionis aquarum conciperet. Deus qui nocentis mundi crimina per aquas abluens regenerationis speciem in ipsa diluui effusione signasti. vnius eiusdemque elementi misterio. et finis esset viciis et origo uirtutibus. Respice quesumus domine in faciem ecclesie tue et multiplica in ea regenerationes tuas. qui gracie tue affluentis impetu letificas ciuitatem tuam fontemque baptismatis aperis toto orbe terrarum gentibus innouandis. ut tue maiestatis imperio sumat vngeniti tui graciem de spiritu sancto. *Hic dividat sacerdos aquam in modum crucis.* Qui hanc aquam regenerandis hominibus preparatam archana sui luminis admixtione

(*Cetera desunt.*)

eam multiplicasti locupletare eam. Flumen dei repletum est aquis: parasti cibum illorum quoniam ita est preparacio eius: Riuos eius inebrians multiplica genimina eius: in stillicidiis eius letabitur germinans Benedices corone anni benignitatis tue: et campi tui replebuntur ubertate Pinguescent speciosa deserti: et exultacione colles accingentur. Induti sunt arietes ouium et ualles habundabunt frumento: clamabunt etenim ympnum dicent. *antiphona.* Exaudi domine orationem meam ad te omnis caro veniet. *ps.* Deus deus meus ad te &c. Deus misereatur. *antiphona.* Me suscepit dextera tua domine.

Ego dixi in dimidio dierum meorum: uadam ad portam inferi. Quesui residuum annorum meorum dixi non uidebo dominum deum in terra viuencium. Non aspiciam hominem ultra: et habitatorem quietis. Generacio mea ablata est et conuoluta est a me quasi tabernaculum pastorum. Precisa est uelut a texente uita mea. dum adhuc ordirer succidit me de mane usque

ad uesperam finies me. Sperabam usque ad mane quasi leo sic contrivit omnia ossa mea. De mane usque ad uesperam finies me sicut pullus yrundinis sic clamabo meditabor ut columba. Attenuati sunt oculi mei suspicentes in excenso. Domine vim pacior responde pro me quid dicam aut quis respondebit mihi cum ipse fecerim. Recogitabo tibi omnes annos meos in amaritudine anime mee. Domine si sic viuitur et in talibus uita spiritus mei. corripies me. viuificabis me ecce in pace amaritudo mea amarissimam. Tu autem eruisti animam meam ut non periret. proiecisti tergum tuum omnia peccata mea. Quia non infernus confitebitur tibi neque mors laudabit te. non expectabunt qui descendunt in lacum veritatem tuam. Uiuens uiuens ipse confitebitur tibi sicut et ego hodie: pater filiis notam faciet ueritatem tuam. Domine saluum me fac et psalmos nostros cantabimus cunctis diebus uite nostre in domo domini. *antiphona.* Euristi domine animam meam ne periret.

Laudate dominum de celis &c. *antiphona.* Omnis spiritus laudet dominum. *V.* Requiem eternam dona eis. Et lux perpetua luceat eis.

Benedictus dominus deus israel &c. *antiphona.* Ego sum resurrectio et uita qui credit in me eciam si mortuus fuerit uiuet. et omnis qui credit in me non morietur in eternum. Kyrieleison. Pater noster. Et ne nos. *Ps.*

Exaltabo te domine quoniam suscepisti me: nec delectasti inimicos meos super me. Domine deus meus clamaui ad te: et sanasti me. Domine eduxisti ab inferno animam meam: saluasti me a descendantibus in lacum. Psallite domino sancti eius: et confitemini memorie sanctitatis eius. Quoniam ira in indignacione eius: et uita in voluntate eius. Ad uesperam demorabitur fletus: et ad matutinum leticia. Ego autem dixi in habundancia mea non mouebor in eternum. Domine in uoluntate tua: prestitisti decori meo virtutem. Auertisti faciem tuam a me: et factus sum conturbatus. Ad te domine clamabo: et ad deum meum deprecabor. Que utilitas in sanguine me dum descendo in corrupcionem. Numquid confitebitur tibi puluis: aut annuciabit ueritatem tuam. Audiuist do-

minus et misertus est mei. dominus factus est adiutor meus. **C**onuertisti planctum meum in gaudium mihi. concidisti saccum meum. et circumdedisti me leticia. **E**t cantet tibi gloria mea et non conpungar: domine deus meus in eternum confitebor tibi. *ant.* Requiem eternam dona eis domine. Et lux perpetua. A porta inferi. Erue domine. Credo videre. In terra. Requiescant in. Domine exaudi. Dominus vobiscum. Oremus. **I**nclina. Fidelium deus sub uno Per. Post missam sacerdos accedens ad caput defuncti cantore incipiente. antiphona Circumdederunt me gemitus mortis dolores inferni circumdederunt me. Post terciam repetitionem sequitur. Kyrieleison. christe eleison. Pater noster. **A**stantibus dicat sacerdos orare pro anima eius.

Non intres in iudicium cum seruo tuo domine quoniam nullus apud te iustificabitur homo. nisi per te. omnium peccatorum tribuatur remissio. Non ergo eum tua quesumus iudicialis sentencia premat quem tibi uera supplicatio fidei christiane commendat. Sed gracia tua illi succurrente mereatur euadere iudicium ulcionis qui dum viueret insignitus est signaculo sancte trinitatis In qua viuit. *Postea thurifecetur corpus et cantetur R.* Qui lazaram resuscitasti a monumento fetidum tu eis domine dona requiem et locum indulgencie. **V.** Qui venturus es iudicare viuos et mortuos et seculum per ignem. **Tu eis.** Kyrieleison. **O**remus

Deus cui omnia viuunt et. cui non pereunt moriendo corpora nostra. sed mutantur in melius. te supplices deprecamur: ut quicquid anima famuli^e tui^e viciorum tueque uoluntati contrarium fallente dyabolo et propria iniuritate atque fragilitate contraxit. tu pius et misericors ablue indulgendo. eamque suscipi iubeas per manus sanctorum archangelorum tuorum deducendam in sinibus patriarcharum tuorum abraham scilicet amici tui. et ysaac electi tui: atque iacob dilecti tui et in nouissimo magni iudicii die inter sanctos et electos tuos eam facias perpetue glorie percipere porcionem. quam oculus non uidit. nec auris audiuit et in cor hominis non ascendit quam preparasti diligentibus te. Per

eum qui uenturus est &c. **R.** Heu mihi domine quia peccaui nimis in vita mea. quid faciam miser vbi fugiam nisi ad te deus meus miserere mei. **Dum ueneris** in nouissimo die. **V.** Anima mea turbata est ualde sed tu domine succurre ei. **Dum ueneris.** Kyrieleison christeleison. Pater noster. Oracio **F**ac quesumus domine hanc cum seruo tuo defuncto misericordiam ut factorum suorum in penis non recipiat uicem qui tuam in uotis tenuit voluntatem. et quia hic illum uera fides iunxit fidelium turmis illic eum tua miseratio societ angelicis choris. per eum qui uenturus est &c. **R.** Libera me domine de morte eterna in die illa tremenda quando celi mouendi sunt et terra **Dum ueneris** iudicare seculum per ignem. **V.** Dies illa dies ire calamitatis et miserie. dies magna et amara valde. **Dum ueneris.** Kyrieleison. christe eleison. **H**ic roget sacerdos orare pro anima defuncti. deinde thurifecetur et aqua benedicta aspergatur. Pater noster. Et ne nos. sed libera Non intres in iudicium cum seruo tuo. **vel.** ancilla tua domine. Quia nullus instificabitur in conspectu tuo omnis viuens. A porta inferi. Dominus vobiscum. **O**remus.

Jinclina domine aurem tuam ad preces nostras quibus misericordiam tuam supplices deprecamur ut animam famuli tui .N. quam de hoc seculo migrare iussisti in pacis ac lucis regione constitutas et sanctorum tuorum iubeas esse consortem. per.

Pro femina defuncta

Quesumus domine pro tua pietate miserere anime famule tue .N. et a contagiosis mortalitatis exutam in eterne saluacionis partem restitue. per. *Hic portetur corpus ad sepulchrum.*

Antiphona. Aperite mihi portas iusticie et ingressus in eas confitebor domino. hec porta domini iusti intrabunt in ea. *Antiphona.* In paradisum deducant te angeli et in suo consorcio suscipiant te martyres. et perducant te in sanctam ciuitatem iherusalem.

Ps.

JN exitu israel de egipto domus iacob de populo barbaro. **F**acta est iudea sanctificacio eius: israel potestas eius. **M**are uidit et fugit: iordanis conuersus est retrorsum. **M**ontes exultauerunt ut arietes et colles sicut agni ouium. **Q**uid est tibi mare quod fugisti: et tu iordanis quia conuersus es retrorsum. **M**ontes exultasti

sicut arietes : et colles sicut agni ouium. **A** facie domini mota est terra : a facie dei iacob. Qui conuertit petram in stagna aquarum : et rupem in fontes aquarum. Non nobis domine non nobis : sed nomini tuo da gloriam. Super misericordia tua et veritate tua: nequando dicant gentes ubi est deus eorum. Deus autem noster in caelo: omnia quaecunque uoluit fecit. Simulachra gentium argentum et aurum opera manuum hominum. Os habent et non loquentur: oculos habent et non videbunt. Aures habent et non audient: nares habent et non odorabunt. Manus habent et non palpabunt: pedes habent et non ambulabunt: non clamabunt in gutture suo. Similes illis fiant qui faciunt ea : et omnes qui confidunt in eis. Domus israel sperauit in domino : adiutor eorum et protector eorum est. Domus aaron sperauit in domino: adiutor eorum et protector eorum est. Qui timent dominum sperauerunt in domino : adiutor eorum et protector eorum est. Dominus memor fuit nostri : et benedixit nobis. Benedixit domui israel : benedixit domui aaron. Benedixit omnibus qui timent dominum : pusillis cum maioribus. Adiiciat dominus super uos : super uos et super filios uestros. Benedicti uos a domino: qui fecit caelum et terram. Caelum caeli domino: terram autem dedit filiis hominum. Non mortui laudabunt te domine: neque omnes qui descendunt in infernum. Sed nos qui viuimus benedicimus domino : ex hoc nunc et usque in seculum. **V.** Requiem eternam &c. *Deinde repetatur ant.*
In paradisum te deducant &c.

Pie recordacionis affectu fratres karissimi : commemoracionem faciamus cari nostri quem dominus de temptationibus huius seculi assumpsit. obsecrantes misericordiam dei nostri ut ipse ei tribuere dignetur placitam et quietam mansionem et remittat omnis lubrica temeritatis offensas : ut concessa sibi uenia plene indulgencie quicquid in hoc seculo proprio uel alieno reatu deliquit: totum ineffabili pietate ac benignitate sua deleat et abstergat. Per christum.

Oremus.

T E domine sancte pater omnipotens eterne deus suppliciter deprecamur pro spiritu fratris nostri. quem a uoraginibus huius seculi accersiri iussisti. ut digneris domine dare ei lucidum locum refrigerii et quietis. liceat ei transire portas inferorum et penas tenebrarum maneatque in mansionibus sanctorum et in luce sancta. quam olim abrahe promisisti et semini eius. nullam lesionem senciat spiritus eius. sed cum magnus dies ille resurreccionalis aduenerit resuscitare eum digneris vna cum sanctis et electis tuis. deleas eius delicta et omnia peccata tecumque immortalitatis tue vitam et regnum consequatur eternum. Per christum. *Finitis oracionibus aperiatur sepulcrum cantore incipiente antiphonam.* Aperite mihi portas iusticie et ingressus in eas confitebor domino hec porta dominii iusti intrabunt in ea. **Ps.** Confitemini domino quoniam bonus. Dicat nunc israel &c.

Oremus.

Obsecramus misericordiam tuam omnipotens eterne deus qui hominem ad ymaginem tuam creare dignatur es ut spiritum et animam famuli tui .N. quem hodierna die rebus humanis eximi et ad te accersiri iussisti. blande et misericorditer suscipias: non dominantur umbre mortis. nec tegat eum chaos et caligo tenebrarum. sed exutus omni criminum labe in sinu abrahe collocatus locum refrigerii se adeptum gaudeat : et cum dies iudicii aduenerit cum sanctis et electis tuis videoas eum representari. Per christum.

Oremus.

Deus qui iustis supplicationibus semper presto es qui pia uota dignaris intueri. da famulo tuo .N. cuius deposicioni hodie officia humanitatis exhibemus cum sanctis atque fidelibus tuis beati munieris porcionem. Per christum.

Benedicatio sepulcri.

Oramus te domine sancte pater omnipotens eterne deus ut bene dicere et sanctifi care digneris hoc sepulcrum. et corpus in eo collocandum ut sit remedium in eo quiescenti atque tutela et munimen contra sua iacula inimici. per christum. *Hic aspergatur aqua sepulcrum et incensetur. Deinde imponatur corpus*

in sepulcro cantore incipiente. antiphonam. In-
grediar in &c.

Psalmus.

Quemadmodum desiderat ceruus ad fontes aquarum: ita desiderat anima mea ad te deus. Situit anima mea ad deum fontem uiuum quando veniam et apparebo ante faciem dei. Fuerunt mihi lacrime mee panes die ac nocte dum dicitur mihi cotidie ubi est deus tuus. Hec recordatus sum et effudi in me animam meam: quoniam transibo in locum tabernaculi admirabilis usque ad domum dei. In uoce exultacionis et confessionis: sonus epulantis. Quare tristis es anima mea: et quare conturbas me. Spera in deo quoniam adhuc confitebor illi salutare vultus mei et deus meus. Ad meipsum anima mea conturbata est: propterea memor ero tui de terra iordanis et hermonii a monte modico. Abissus abissum inuocat in uoce catharactarum tuarum. Omnia excelsa tua et fluctus tui super me transierunt. In die mandauit dominus misericordiam suam et nocte canticum eius. Apud me oracio deo vite mee dicam deo susceptor meus es. Quare oblitus es mei et quare tristis incedo dum affligit me inimicus. Dum confringuntur ossa mea: exprobauerunt mihi qui tribulant me inimici mei. Dum dicunt mihi per singulos dies: ubi est deus tuus quare tristis es anima mea: et quare conturbas me. Spera in deo quoniam adhuc confitebor illi salutare wltus mei et deus meus. *ant.* Ingrediar in locum tabernaculi admirabilis usque ad domum dei.

Oremus.

Oremus fratres karissimi pro spiritu cari nostri N. quem dominus de laqueo huius seculi liberare dignatus est. cuius corpusculum hodie sepulture traditur. ut eum pietas domini in sinu abrahe collocare dignetur. ut cum magnus iudicij dies aduenerit inter sanctos et electos tuos eum in parte dextera collocandum resuscitari faciat. Qui viuit et regnat &c. *Oremus.*

Deus // humanarum animarum verus amator qui es animam famuli tui. quam uera dum in corpore maneret tenuit fides. ab omni cruciatu inferorum redde extorrem ut segregata ab infernalibus claustris sanctorum tuorum mereatur adunari consorciis. Per christum

Finitis oracionibus claudatur sepulcrum ponente prius sacerdote absolucionem super pectus defuncti ita dicens.

Sequitur Absolucio.

Dominus ihesus christus qui beato petro apostolo suo ceterisque discipulis suis licenciam dedit ligandi atque soluendi. ipse te absoluat .N. ab omni vinculo delictorum et in quantum mee fragilitati absoluere permittitur precor sis absolutus ante tribunal eiusdem domini nostri ihesu christi. habeasque uitam eternam et viuas in secula seculorum. Amen. *Hic tumulus aspergatur aqua benedicta et incensetur cantore incipiente. antiphonam.* Hec requies.

Ps.

Memento domine dauid et omnis mansuetudinis eius. Sicut iurauit domino uotum uouit deo iacob. Si introiero in tabernaculum domus mee: si ascendero in lectum strati mei. Si dedero sompnum oculis meis: et palpebris meis dormitionem. Et requiem temporibus meis donec inueniam locum domino tabernaculum deo iacob. Ecce audiuius eum in effrata: inuenimus eam in campus silue. Introibimus in tabernaculum eius adorabimus in loco ubi steterunt pedes eius. Surge domine in requiem tuam: tu et archa sanctificationis tue. Sacerdotes tui induantur iusticiam: et sancti tui exultent. Propter dauid seruum tuum non auertas faciem christi tui. Iurauit dominus dauid ueritatem et non frustrabitur eum: de fructu ventris tui ponam super sedem tuam. Si custodierint filii tui testamentum meum: et testimonia mea hec que docebo eos. Et filii eorum usque in seculum: sedebunt super sedem tuam. Quoniam elegit dominus syon: elegit eam in habitacionem sibi. Hec requies mea in seculum seculi: hic habitabo quoniam elegi eam. Uiduam eius benedicens benedicam: et pauperes eius saturabo panibus. Sacerdotes eius induam salutari: et sancti eius exultacione exultabunt. Illuc producam cornu dauid: paraui lucernam christo meo. Inimicos eius induam confusione super ipsum autem effloreat sanctificacio mea. *ant.* Hec requies mea in seculum seculi. hic habitabo quoniam elegi eam. Oremus.

Deus apud quem spiritus mortuorum viuunt et in quo electorum anime deposito carnis onere plena felicitate letantur. presta supplicantibus nobis: ut anima famuli tui. que temporali per corpus uisionis huius luminis caruit visu eterne illius lucis solacio pociatur. non eam tormentum mortis attingat non dolor horrende visionis afficiat non timor penalis excruciet. non reorum cathena propria constringat. sed concessa sibi omnium delictorum uenia optate quietis consequatur gaudia repromissa. per christum.

Oremus.

Tu domine deus omnipotens precibus nostris aurem tue pietatis accommodare digneris. Tu miseris opem feras et misericordiam largiaris. et spiritum famuli tui vinculis corporalibus liberatum in pace sanctorum tuorum recipias ut locum penalem et iehenne ignem in regionem viuencium translatus euadat. Per christum. *Finitis oracionibus executor officii terram super corpus ad modum crucis ponat et corpus thurifaciet et aqua benedicta asperget. cantore antiphonam incipiente.* De terra plasmasti me. et carne induisti me. redemptor meus domine resuscita me in nouissimo die.

Psalmus.

Domine probasti me et cognouisti me tu cognouisti sessionem meam et resurrectionem meam. Intellexisti cogitationes meas delonge semitam meam et funiculum meum inuestigasti. Et omnes uias meas preuidisti: quia non est sermo in lingua mea. Ecce domine tu cognouisti omnia nouissima et antiqua: tu formasti me et posuisti super me manum tuam. Mirabilis facta est scientia tua ex me confortata est et non potero ad eam. Quo ibo a spiritu tuo et quo a facie tua fugiam. Si ascendero in celum tu illic es si descendero ad infernum ades. Si sumpsero pennas meas diluculo et habitauero in extremis maris. Etenim illuc manus tua deducet me et tenebit me dextera tua. Et dixi forsitan tenebre conculcabant me: et nox illuminacio mea in deliciis meis. Quia tenebre non obscurabuntur a te: et nox sicut dies illuminabitur sicut tenebre eius ita et lumen eius. Quia tu possedisti renes meos: suscepisti

me de vtero matris mee. Confitebor tibi quia terribiliter magnificatus es: mirabilia opera tua et anima mea cognoscet nimis. Non est occultatum os meum a te quod fecisti in occulto et substantia mea in inferioribus terre. Imperfectum meum viderunt oculi tui. et in libro tuo omnes scribentur dies formabuntur et nemo in eis. Michi autem nimis honorati sunt amici tui deus: nimis confortatus est principatus eorum. Dinumerabo eos et super harenam multiplicabuntur exurrexi et adhuc sum tecum. Si occideris deus peccatores viri sanguinum declinate a me. Quia dici tis in cogitacione accipient in uanitate ciuitates suas. Nonne qui oderunt domine oderam: et super inimicos tuos tabescet. Perfecto odio oderam illos inimici facti sunt michi. Proba me deus et scito cor meum: interroga me et cognosce semitas meas. Et uide si uia iniquitatis in me est: et deduc me in uia eterna. ant. De terra plasmasti me &c. recitatur antiphona. *Dum psalmus cantatur corpus omnino terra cooperiatur hic non dicatur Oremus.*

Commendo animam tuam deo patri omnipotenti. terram terre. cinerem cineri. puluerem pulueri. In nomine patris et filii et spiritus sancti. Amen. *Deinde dicat sacerdos hanc orationem hoc modo*

Temeritatis quidem est domine ut homo hominem mortalis mortalem. cinis cinerem tibi domino deo nostro audeat commendare. Sed quia terra suscipit terram. et puluis conuertitur in puluerem. donec omnis caro in suam redigatur originem. vnde tuam deus pissime pater lacrimabiliter quesumus pietatem: ut huius famuli tui animam. quam de huius mundi uoragine cenuenta ducas ad patriam. Abrahe amici tui sinu recipias et refrigerii rore perfundas. Sicut ab estuantis iehenne truci incendio segregata et beate requie te donante coniuncta. et que illi sunt digne cruciatibus culpe tu eas gracie tue mitissima lenitate indulge. ne peccati recipiat vicem. sed indulgencie tue piam senciat bonitatem. Cumque finito mundi termino supernum cunctis illuxerit regnum nouus homo

sanctorum omnium cetibus aggregatus cum electis tuis resurgat in parte dextera coronandus Per christum.

Oremus.

Deus uite dator et humanorum corporum reparator qui te a peccatoribus exorari uoluisti. exaudi preces nostras quas speciali deuocione pro anima famuli tui .N. tibi lacrimabiliter fundimus ut liberare eam ab inferorum cruciatibus. et collocare inter agmina sanctorum tuorum digneris ueste quoque celesti et stola immortalitatis indui. et paradisi amenitate confoueri iubeas per christum. *Psalmus.* Laudate dominum de celis. *Ant.* Omnis spiritus laudet dominum.

Oracio.

Debitum humani corporisse peliendi officium more fidelium compleentes deum cui omnia viuunt fideliter deprecemur. ut hoc corpus cari nostri a nobis infirmitate sepultum in ordine sanctorum suorum eum resuscitet. et eius spiritum sanctis ac fidelibus aggregari iubeat cum quibus inenarrabili gloria et perhenni felicitate perfui mereatur. Per christum. *Ps.* Benedictus dominus deus israel. *ant.* Ego sum resurrectio et vita qui credit in me eciam si mortuus fuerit viue et omnis qui uiuit et credit in me non morietur in eternum. Kyrieleison christeleison. Pater noster. Et ne. A porta inferi. Non intres in iudicium cum seruo tuo *vel* ancilla tua domine. Quia non iustificabitur in conspectu tuo omnis viuens. Domine exaudi. Dominus vobiscum.

Oremus.

Deus origo bonitatis pater misericordiarum solamen tristium. indultor criminum. Deus cuius munere omne quod bonum dicitur procedit respice propicius supplicum preces. et quamvis nos proprie deputet indignos conscientia te nostris flecti petitionibus pulsamus quantulumcumque conceditur aures tue pietatis. Nam si omittimus in vtroque veremur esse rei quoniam et te precipis a peccatoribus exorari: nostro ac si non merito hoc agendum te prestante tribuitur ministerio. Ergo domine sancte pater omnipotens eterne deus qui unigenitum filium tuum dominum nostrum ihesum christum incarnari de virgine constitueristi. quo uetustum solueret proprio cruore peccatum ut uitam redderet mundo. ipso

opitulante animam fratri nostri .N. ab ergastulo cenuente materie exemptam ab omnibus que sumus piaculis absoluas. Nullas paciatur insidias occurrentium demonum propter quam misisti ad terras vnigenitum filium tuum. libera et absolue eam ab estuantis incendio iehenne collocans in paradisi amentitate. Non senciat pater piissime quod calat in flammis. quod stridet in penis. quod horret in tenebris. sed magnificencie tue munere preuenta. mereatur euadere indicium ulcionis et beate requiei ac lucis eterne felicitate perfui. Per eundem christum.

Oremus.

Tibi domine commendamus animam famuli tui .N. ut defunctus seculo tibi viuat. et que per fragilitatem mundane conuersacionis peccata admisit tu uenia misericordissime pietatis absterge. Per christum. *Ps.* Miserere mei deus. *ant.* Requiem eternam &c. pater noster. *pro anima* .N. et *pro animabus omnium quorum ossa in hoc cimiterio uel aliis requiescant. et pro animabus omnium fidelium defunctorum.* Deinde dicat versus. Et ne. sed libera. Requiem eternam Et lux. A porta inferi. Erue. Non tradas domine bestiis animas confitentes tibi. Et animas pauperum tuorum ne obliuiscaris in finem. Dominus vobiscum.

Oremus.

Deus cuius miseracione anime fidelium quiescent animabus famulorum familiarumque tuarum omnium hic et ubique in christo quiescentium da propicius ueniam peccatorum ut a cunctis reatibus absolute tecum sine fine letentur. Per christum. *Postea dicantur septem psalmi penitentiales vel saltem De profundis cum antiphona.* Requiem eternam. Kyrieleison. christeleison. Pater noster. Et ne nos. A porta inferi. Credo videre. Non intres in iudicium. Dominus vobiscum.

Oremus.

Satisfaciat tibi domine deus noster pro anima famuli tui .N. fratri nostri. sancte dei genitricis semperque uirginis marie. et sanctissime apostoli tui petri omniumque sanctorum tuorum oracio et presentis familie tue humilis et deuota supplicatio ut peccatorum omnium ueniam quam precamur optineat. nec eam paciari cruciari ihennalibus penis quam filii tui domini nostri ihesu christi precioso sanguine

redemisti. Qui tecum viuit. &c. Oremus.

Deus cui proprium est misereri semper et parcere propiciare anime famuli tui et omnia eius peccata dimitte ut mortis vinculis absolutus transire mereatur ad uitam. Per.

Pro femina defuncta.

Quesumus domine pro tua pietate miserere anime famule tue .N. et a contagio mortalitatis exutam in eterne saluacionis partem restitue. Per.

Pro parentibus nostris.

Deus qui nos patrem et matrem honorare precepisti miserere clementer animabus patrum et matrum fratrum et sororum omnium que parentum et benefactorum nostrorum defunctorum omniaque eorum peccata dimitte. nosque eos in eterne claritatis gaudio fac uidere. Per.

collecta generalis.

Fidelium deus omnium conditor et redemptor animabus famulorum familiarum tuarum remissionem cunctorum tribue peccatorum. ut indulgiam quam semper optauerunt pii supplicationibus consequantur. Per.

In fine omnium dicat sacerdos.

Anima eius et anime omnium fidelium defunctorum per dei misericordiam in pace requiescant.

Amen.

In purificacione beate marie post sextam super medium gradum conversus sacerdos ad australem. benedicionem lumen siue cereorum faciat hoc modo dicens.

Dominus vobiscum.

Bene $\ddot{\text{e}}$ dic domine ihesu christe hanc creaturam cere supplicantibus nobis et infunde ei per uirtutem sancte crucis benedicionem celestem. ut qui eam ad repellendas tenebras humano vsui tribuisti. talem signaculo sancte crucis tue fortitudinem et benedicionem accipiat. ut quibuscumque locis accensa siue apposita fuerit. discedat diabolus et contremiscat et fugiat pallidus cum omnibus ministris suis de habitacionibus illis nec presumat amplius inquitare seruientes tibi. Qui cum deo patre et spiritu sancto viuis. &c.

Oremus.

Domine sancte pater omnipotens qui omnia ex nichilo creasti. et iussu tuo per opera

apum hunc liquorem ad perfectionem cereorum peruenire fecisti. ut qui hodierna die peticionem iusti symeonis implesti te humiliter deprecamur ut has candelas ad vsus hominum et sanitatem corporum et animarum preparatas siue in terra siue in aquis per inuocationem sanctissimi nominis tui. et per intercessionem sancte marie semper uirginis cuius hodie festa deuote celebrantur et per preces omnium sanctorum tuorum bene $\ddot{\text{e}}$ dicare et sanctifi $\ddot{\text{e}}$ care digneris et huius plebis tue que illas honorifice in manibus portare desiderat teque laudando exaltare. exaudias uoces de celo sancto tuo et de sede maiestatis tue propicius omnibus clamantibus ad te quos redemisti precioso sanguine filii tui. Qui tecum et cum spiritu sancto viuit et gloriatur deus. per omnia secula seculorum Amen. Oremus

Omnipotens sempiterne deus qui hodierna die vnigenitum tuum in vlnis sancti symeonis in templo sancto tuo suscipiendum presentari uoluisti. tuam supplices deprecamur clemenciam. ut hos cereos () quos nos famuli tui in tui nominis magnificencia suscipientes gestare cupimus luce accensos. bene $\ddot{\text{e}}$ dicare et sanctifi $\ddot{\text{e}}$ care atque lumine superne benedictionis accendere digneris quatinus eos tibi domino deo nostro offerendo digni et sancto igne dulcissime tue caritatis succensi in templo sancto glorie tue representari mereamur. per eundem dominum nostrum ihesum christum filium tuum qui tecum viuit et regnat in vnitate spiritus sancti deus.

Per omnia secula seculorum. Amen. Dominus uobiscum. Et cum spiritu tuo. Sursum corda. Habemus ad dominum. Gracias agamus domino deo nostro. Dignum et iustum est.

Uere dignum et iustum est. equum et salutare.

Nos tibi semper et ubique gracias agere domine sancte pater omnipotens eterne deus.

Fons et origo tocius luminis. qui mundum illustrasti lumine tue claritatis. mittendo nobis vnigenitum tuum per vterum intemerate uirginis.

Et quem longe ante promissum prophetarum oraculis temporibus nouissimis misisti lucem populis sedentibus in tenebris. Te ergo domine deprecamur ut has candelas nomini tuo pre-

paratas tua benedicione digneris () bene
¶ dicere qui nos transtulisti a potestate
tenebrarum in lucem filii et regnum. Per
quem exortum est in tenebris lucem rectis corde
et gaudium salutis eterne. Et qui iusti symeonis
impesti expectacionem ut non prius videret
mortem quam eiusdem filii tui uisibilem incar-
nacionem tocius mundi lumen et salutem. nos
lumine tue claritatis sic repleas. ut infidelitatis
tenebras a nobis repellas. Et sicut seruum
tuum hodie dimisi in pace: sic nos in pace
ecclesie tue sancte digneris gubernare ut portum
quietis eterne valeamus intrare. Quatinus radiis
uere lucis perfusi: tibi in die examinis leti cum
ympnidicis angelorum chorus ualeamus uidere
faciem indefessi solis. Qui tecum viuit et regnat
in uitate. *Dicta prefacione aspergantur candele*
qua benedicta et incensentur. Et iterum dicat
sacerdos. Dominus vobiscum. Oremus.

Domine sancte pater omnipotens lumen inde-
ficiens qui es conditor omnium luminum
benedic hoc lumen tuis fidelibus in honore
nominis tui portandum quatinus a te sanctificati
atque benedicti lumine tue claritatis accendamur
et illuminemur concedere digneris: ut ueluti
eodem igne quandam illuminasti moysen famu-
lum tuum. ita illumines corda nostra et sensus
nostros. quatinus ad uisionem eterne claritatis
peruenire mereamur. Per christum. Oremus.

Omnipotens sempiterne deus qui uirginum
tuum ante tempora de te genitum sed
temporaliter de maria virgine incarnatum. lumen
uerum et indeficiens ad repellendas humani
generis tenebras. et ad incendendum lumen fidei
et ueritatis misisti in mundum concede propicius:
ut sicut exterius corporali. ita eciam interius luce
spirituali irradiari mereamur. Per eundem
dominum nostrum &c. *Postea accendantur*
candele et distribuantur cantore incipiente ant.
Lumen ad reuelacionem gencium et gloriam
plebis tue israel. *Ps.* Nunc dimittis. *iterum*
ant. Lumen. ¶. Quia derunt. *iterum* Lumen. ¶.
Quod parasti. *iterum* Lumen. ¶. Gloria patri.
iterum Lumen. et sic *Per unumquemque versum*
reincipiatur hec ant. Lumen. et si necesse fuerit
repetatur *psalmus.* Ad *processionem antiphona*

Aue gracia plena dei genitrix uirgo ex te
enim ortus est sol iusticie christus illuminans
que in tenebris sunt. Letare tu senior []
suscipiens in vlnas liberatorem animarum nostras
donantem nobis et resurrecionem. *Alia anti-*
phona. Adorna thalamum tuum syon et suscipe
regem christum amplectere mariam que est
celestis porta. ipsa enim portat regem glorie.
nouo lumine subsistit. uirgo in manibus filium
ante luciferum. quem accipiens symeon in vlnas
suas predicauit populis dominum eum esse uite
et mortis et saluatorem mundi. *antiphona.* Respon-
sum accepit symeon a spiritu sancto non visurum se
mortem nisi videret christum domini. et cum
inducerent puerum in templum accepit eum in vlnas
suas et benedixit deum et dixit. nunc dimittis domine
seruum tuum in pace. *antiphona.* Hodie beata uirgo
maria puerum ihesum presentauit in templo et
symeon repletus spiritu sancto accepit eum in ulnas
suas et benedixit deum et dixit. nunc dimittis domine
seruum tuum in pace. *antiphona.* Nunc dimittis &c
In introitu chori. R. Videte miraculum matris
domini. concepit uirgo virilis ignara consorci. stat
onerata nobili onere maria et matrem se leta
cognoscit. Que se nescit uxorem. ¶. Virgo concepit
et uirgo peperit et post partum uirgo permanxit. Que
se. ¶. Suscepimus deus misericordiam tuam. In
medio templi. Oremus.

Erudi quesumus domine plebem tuam. et que
extrinsecus annua tribuis deuocione uener-
ari. interueniente beata dei genitrice semperque
uirginis [marie] interius assequi gracie tue lucem
concede. Per eundem christum dominum nos-
trum Amen. *Processione sic peracta preparant se*
sacerdotes et ministri ad missam.

Feria quarta in capite ieunij post sextam pros-
ternt se clerici in choro. *Episcopus uel eius*
vicarius cum ministris suis ante altare dicant
septem psalmos penitentiales cum antiphona Ne
reminiscaris domine iniquitatum nostrarum vel
parentum nostrorum neque vindictam sumas de
peccatis nostris. Kyrieleison christeleison Kyri-
eleison. Pater noster. Et ne. Sed libera. Saluos fac
seruos tuos et ancillas tuas. Deus meus sperantes in
te. Mitte eis domine auxilium de sancto. Et de syon
tuere eos. Conuertere domine usquequo. Et deprec-

abilis esto super seruos tuos. Aduiu nos deus salutaris noster. Et propter gloriam nominis tue domine libera nos. et propicius esto peccatis nostris propter nomen tuum. Domine exaudi. Dominus vobiscum. *Oremus.*

Exaudi domine preces nostras et confitencium tibi parce peccatis. ut quos conscientie reatus accusat indulgencia tue miseracionis absoluat. per christum. *Oremus.*

Assit quesumus domine famulis tuis inspiracio gracie salutaris. que corda eorum fletuum ubertate resoluat. sicque macerando conficiat. ut [iracund]ie tue motus idonea satisfaccione compescat. per. *Oremus.*

Da quesumus domine deus noster. ut hiis famulis tuis continuam purgacionis sue obseruanciam penitendo gerere. et ut hoc efficaciter implere valeant gracia eos tue visitacionis et preueniat et subsequatur. per christum.

Preueniat hos famulos tuos quesumus domine misericordia tua. ut omnes iniquitates eorum celeri indulgencia deleantur. per christum. *Oremus.*

Adesto domine supplicacionibus nostris nec sit ab hiis famulis tuis clemencie tue longinqua miseracio. sana uulnera eorumque remitte peccata. ut nullis a te iniquitatibus separati tibi domine semper valeant adherere. per christum. *Oremus.*

Domine deus noster qui offensione nostra non vinceris set satisfaccione placaris respice quesumus super famulos tuos qui se tibi graviter peccasse confitentur. tuum est enim absolucionem dare criminum et ueniam prestare peccantibus qui dixisti penitenciam te malle peccatorum quam mortem concede ergo domine hiis ut tibi penitentie excubias celebrent et correctis actibus suis confiteri sibi a te sempiterna gaudia gratulentur. per christum.

Deus cuius indulgencia omnis homo indiget memento famulorum famularumque tuarum et quia lubrica terrenaque corpora fragilitate nudati uirtute in multis deliquerunt:

quesumus ut des ueniam confitentibus parcas supplicibus ut qui suis meritis accusantur tua miseracione saluentur. per. *Absolucio.*

Absoluimus uos vice beati petri apostolorum principis cui collata est potestas a domino ligandi atque soluendi et quantum ad nos pertinet accusacio. et ad uos remissio. sit uobis omnipotens deus uita et salus et omnium peccatorum nostrorum pius indultor. Qui viuit etc. *Deinde fiat benedictio cinerum sic.* Dominus uobiscum. *Oremus.*

Omnipotens sempiterne deus qui misereris omnium et nichil odisti eorum que fecisti dissimulans peccata hominum propter penitenciam qui eciam subuenis in necessitate laborantibus bene⁺dicere et sancti⁺ficare hos cineres quos causa humilitatis et sancte religionis ad emundanda delicta nostra super capita nostra more ninuitarum ferre constituisti. et da per inuocationem sancti tui nominis ut omnes qui eos ad deprecandam misericordiam tuam super capita tulerint a te mereantur omnium delictorum suorum ueniam accipere. et hodie sic eorum sancta inchoare ieunia. ut in die resurreccionis purificatis mentibus ad sanctum mereantur accedere pascha. et in futuro perpetuam accipere gloriam. Per dominum nostrum. *Hic aspergantur cineres aqua benedicta.* Dominus vobiscum etc. *Oremus.*

Deus qui non mortem sed penitenciam desideras peccatorum. fragilitatem condicionis humane benignissime respice et hos cineres quos causa perferende humilitatis atque promerende venie decreuimus. bene⁺dicere pro tua pietate digneris. ut qui nos cineres esse monuisti et ob prauitatis nostre meritum in puluerem reuersuros cognoscimus peccatorum omnium veniam et premia penitentibus repromissa misericorditer consequamur. per dominum. *Deinde distribuantur cineres super capita singulorum sacerdote dicente.* Memento homo quia cinis es et in cinerem reuenteris. In nomine patris etc. *Et interim cantentur hec antiphone a toto choro cantore incipiente.*

Exaudi nos domine quoniam benigna est misericordia tua secundum multitudinem miserationum tuarum respice nos domine Ps Saluum me fac domine quoniam intraverunt aque usque ad animam meam. Gloria patri. Sicut erat. *antiphona.* Exaudi nos domine. *antiphona.* Iuxta uestibulum et altare plorabant sacerdotes et leuite ministri domini et dicent parce domine parce populo tuo et ne dissipes ora clamancium ad te domine. *antiphona.* Immutemur habitu in cinere et cilicio iejunemus et ploremus ante dominum quia multum misericors est dimittere peccata nostra deus noster. *peracto officio dicat sacerdos.* Dominus vobis cum.

Oremus.

Deus qui iuste irasperis et clementer ignoscis affliti populi tui lacrimas suscipe. et iram tue indignacionis quam iuste meremur propiciatus auerte. per christum. Oremus.

Concede nobis quesumus domine presidia milicie christiane sanctis inchoare iciuniis: et contra spirituales nequicias expugnatur. continencie muniamur auxiliis. per christum. *Et sic seruicium huius diei impletur usque ad missam.*

Leccio libri exodi.

In diebus illis: Uenerunt filii israel in helym ubi erant duodecim fontes aquarum et septuaginta palme. et castra metati sunt iuxta aquas. profecti sunt de helym et uenit omnis multitudo filiorum israel in desertum syn quod est inter helym et synay quinto decimo die mensis secundi postquam egressi sunt de terra egipci. Et murmuravit omnis congregacio filiorum israel contra moysen et aaron in solitudine. Dixeruntque ad eos filii israel. Vtinam mortui essemus per manum domini in terra egipci: quando sedebamus super ollas carnium et commedebamus panes in saturitate! Cur induxisti nos in desertum istud ut occideretis

omnem multitudinem fame. Dixit dominus ad moysen. Ecce ego pluam uobis panes de celo. Egrediatur populus et colligat que sufficiant per singulos dies: ut temptem eum ut ambulet in lege mea an non. Die autem sexta parent quod inferant et sit duplum quam colligere solebant per singulos dies. Dixeruntque moyses et aaron ad omnes filios israel. Vespere scietis quod dominus eduxerit uos de terra egipci: et mane videbitis gloriam domini. Audiui enim murmur vestrum contra dominum. Nos uero quid sumus quia musitatis contra nos. Et ait moyses. Dabit vobis dominus vespere carnes edere et mane panes in saturitate eo quod audierit murmuraciones vestras quibus murmurati estis contra eum. Nos enim quid sumus. Nec contra nos est murmur uestrum sed contra dominum. Dixitque moyses ad aaron. Dic vniuerse congregacioni filiorum israel. Accedite coram domino audiuit enim murmur vestrum. Cumque loqueretur aaron ad omnem cetum filiorum israel respexerunt ad solitudinem et ecce gloria domini apparuit in nube.

Dominus vobiscum. *Secundum iohannem.*

In illo tempore: Turba multa que conuenerat ad diem festum cum audisset quia uenit ihesus ierosolimam: acceperunt ramos palmarum et processerunt obuiam ei et clambabant osanna. benedictus qui uenit in nomine domini rex israel: Et inuenit ihesus asellum. et sedit super eum sicut scriptum est. Noli timere filia syon ecce rex tuus uenit tibi sedens super pullum asine. Hec non cognouerunt discipuli eius primum. Sed quando glorificatus est ihesus tunc recordati sunt quia hec erant scripta de eo. et hec fecerunt ei. Testimonium ergo perhibebat turba que erat cum eo quando lazaram uocauit de monumento et suscitauit eum a mortuis. Propterea et obuiam uenit ei turba quia audierant eum fecisse hoc signum. Pharisei ergo dixerunt ad semetipsos. Videtis quia nichil proficimus. ecce mundus totus post eum abiit. *Benedictio florum et frondium.*

Exorcizo te creatura florum et frondium in nomine dei patris omnipotentis. et in

nomine ihesu christi filij † eius domini nostri. et in uirtute spiritus † sancti. proinde omnis uirtus aduersarij. omnis exercitus diaboli. omnis potestas inimici. omnis incursio demonum eradicare. et explantare ab hac creatura florum et frondium ut ad dei graciam festinancium uestigia non sequaris. Per eum qui uenturus est &c.

Oremus.

Omnipotens sempiterne deus qui diluuij effusione noe famulo tuo per os columbe gestantis ramum oliue pacem terris redditam nunciasti. te supplices deprecamur: ut hanc florum et frondium spatulasque palmarum seu frondes arborum quas ante conspectum glorie tue offerimus ueritas tua sancti † faciet. ut deuotus populus in manibus eas suscipiens bene † diccionis tue graciam consequi mereatur. Per.

Oremus.

Deus cuius filius pro salute generis humani de celo descendit ad terros et appropinquante hora passionis sue ierosolimam in asino sedens uenire. et a turbis rex appellari et laudari uoluit. auge fidem in te sperancium. et supplicum preces clementer exaudi. ueniat quesumus domine super nos misericordia tua et hos palmarum ceterarumque arborum ramos bene † dicere dignare. ut omnes qui eos laturi sunt benedictionis tue dono repleantur. Concede ergo ut sicut hebreorum pueri osanna in excelsis clamantes eidem filio tuo domino nostro cum ramis palmarum occurrunt nos itaque arborum ramos gestantes cum bonis operibus occurramus obuiam christo et perueniamus ad gaudium sempiternum. Per eundem christum.

Oremus.

Deus qui dispersa congregas et congregata conseruas. qui populis obuiam christo ihesu ramos palmarum portantibus benedixisti. bene † dic eciam et hos ramos palmarum ceterarumque arborum quos tui famuli ad nominis tui benedictionem fideliter suscipiunt ut in quemcunque locum introducti fuerint tuam benedictionem habitatores illius loci omnes consequantur. ita ut omni aduersa ualitudine effugata dextera tua protegat quos redemit. Per eundem christum. *Post hec aspergantur flores*

et frondes aqua benedicta et thurifcentur et dicat sacerdos. Dominus vobiscum &c. Oremus.

Domine ihesu christe mundi conditor et redemptor qui nostre liberacionis et saluationis gracia ex summa † celi arce descendere et carnem sumere et passionem subire dignatus es: quique sponte propria loco eiusdem propinquans passionis a turbis cum ramis palmarum obuiantibus benedici laudari. et rex benedictus in nomine domini ueniens clara uoce appellari uoluisti. tu nunc nostre confessionis laudacionem acceptare. et hos palmarum ceterarum arborum ac florum ramos bene † dicere et sanctificare digneris. ut quicunque in tue uirtutis obsequio exinde aliquid tulerit celesti benedicione sanctificatur peccatorum remissionem et uite eterne premia percipere mereatur. per te ihesu christe saluator mundi qui cum deo patre et spiritu sancto viuis et regnas deus per. *His peractis distribuantur palme et cantetur antiphona.*

Pueri hebreorum tollentes ramos oliuarum obuiauerunt domino clamantes et dicentes osanna in excelsis. *alia antiphona* **P**ueri hebreorum uestimenta prosternebant in uia et clamabant dicentes osanna filio dauid benedictus qui uenit in nomine domini. *Deinde eat processio ad locum prime stacionis et cantor incipiat antiphonam.*

Prima autem azimorum accesserunt discipuli. ad ihesum dicentes ubi vis paremus tibi commedere pascha. at ihesus dixit eis. Ite in ciuitatem ad quemdam et dicite ei. magister dicit. tempus meum prope est apud te facio pascha cum discipulis meis. et fecerunt discipuli sicut percepérat eis dominus et parauerunt pascha. *antiphona.* **C**um appropinquaret dominus ierosolimam iussit duos ex discipulis suis dicens. ite in castellum quod contra uos est et inuenietis pullum asine alligatum super quem nullus hominum sedit soluite et abducite michi. si quis interrogauerit opus domini est. soluentes adduxerunt ad ihesum et imposuerunt illi uestimenta et sedit super illum. alij prosternebant uestimenta sua in uia alij ramos de arboribus exterebant et qui sequebantur clamabant osanna. benedictus qui venit in nomine domini. benedictum regnum patris nostri dauid. osanna in excelsis fili

david. *Si autem non sufficiunt hec antiphona usque ad locum stacionis tunc cantentur sequentes antiphona.* Cum audisset populus quia venit ihesus ierosolimam acceperunt ramos palmarum et exierunt ei obuiam et clamabant pueri dicentes. Hic est qui uenturus est pro salute populi. hic est salus nostra et redempcio israel. quantus est iste cui throni et dominaciones occurrunt. noli timere filia syon. ecce rex tuus uenit sedens super pullum asine sicut scriptum est. salue rex fabricator mundi qui venisti redimere nos. *antiphona.* Ante sex dies solemnitatis pasche quando uenit dominus in ciuitatem ierusalem occurrerunt ei pueri. et in manibus portabant ramos palmarum et clamabant uoce magna dicentes. osanna in excelsis. benedictus qui uenisti in multitudine misericordie tue osanna in excelsis. *antiphona.* Ante sex dies passionis sue uenit domino in ciuitatem ierusalem. et occurrerunt ei turbe et pueri et in manibus portabant ramos palmarum et clamabant uoce magna dicentes osanna in excelsis. *Hic fiat stacio prima et diaconus in parte ecclesie boriali legat euangelium dicens dominus vobiscum.*

Secundum Matheum.

IN illo tempore: Cum appropinquasset ihesus ierosolimis et uenisset bethphage ad montem oliueti: tunc misit duos discipulos dicens eis. Ite in castellum quod contra vos est: et statim inuenietis asinam alligatam et pullum cum ea. Soluite et adducite michi. Et si quis uobis aliquid dixerit: dicide quia dominus hiis opus habet et confessim dimittet eos. Hoc autem totum factum est: ut adimpleretur quod dictum est per prophetam dicentem. Dicite filie syon. Ecce rex tuus uenit tibi mansuetus sedens super asinam et pullum filium subiugalis. Euntes autem discipuli fecerunt sicut precepit illis ihesus. Et adduxerunt asinam et pullum et imposuerunt super eos uestimenta sua et eum desuper sedere fecerunt. Plurima autem turba strauerunt uestimenta sua in via. Alij autem cedebant ramos de arboribus et sternebant in via. Turbe autem que precedebant et que sequebantur clamabant dicentes. Osanna filio dauid benedictus qui uenit in nomine domini. *Finito euangelio tres clerici ante stacionis locum ex parte oriente. conuersi ad populum ex parte occidente.*

cantent antiphonam. En rex uenit mansuetus tibi syon filia mistica humilis sedes super animalia quem venturum iam predixit lectio propheta. Senior. Salue quem ihesum. *Chorus cum genufleccione prosequatur* testatur plebs hebreorum obuia cum palmis tibi clamans verba salutis. Clerici. Hic est ille qui de edom uenit tinctus de bosra uestibus in stola sua formosus gradiens virtutibus non in equis bellicosis. nec in altis curribus. Senior. Salue lux mundi. *Chorus cum genufleccione.* Rex regum gloria celi cui manet imperium laus et decus hic et in euum. Clerici *V.* Hic est ille qui ut agnus insons morti traditur. mors mortis inferni. morsus morti donans viuere ut quandam beati vates promiserunt propheticē. Senior. Salue nostra salus. *Chorus cum genufleccione.* Pax uera redempcio uirtus vltro qui mortis pro nobis iura subisti. *Tunc procedant ad locum secunde stacionis cantore incipiente.* Occurrunt turbe cum floribus et palmis redemptori obuia. et victori triumphant. digna dant obsequia filio dei. ore gentes predican et in laudem christo uoces tonant per nubila osanna. ant. Dignus es domine deus noster accipere gloriam et honorem. *Si autem non sufficient hec due antiphona usque ad locum stacionis cantetur hoc Responsorium cum versu.* Dominus ihesus ante sex dies pasche uenit bethaniam ubi fuerat lazarus mortuus quem suscitauit ihesus. *V.* Conuenerunt autem ibi multi iudeorum ut lazaram viderent. Quem suscitauit. *his finitis assint pueri in imminenti loco cantantes antiphonam.* Gloria laus et honor tibi sit rex christe redemptor cui puerile decus prompsit osanna pium. *chorus idem repetat post unumquemque versum pueri.* Israel es tu rex dauidis et inclita proles nomine qui in domini rex benedicte uenis. chorus. Gloria laus. *pueri.* Cetus in excelsis te audat celicus omnis et mortalis homo et cuncta creata simul. Chorus. Gloria laus. *pueri.* Plebs hebreia tibi cum palmis obuia uenit. cum prece uoto ympnis assumus ecce tibi. *Tunc senior dicat.* Attollite portas &c. *pueri.* Quis est iste rex glorie Senior Attollite portas &c. *pueri.* Quis est iste rex glorie dominus virtutum &c. Senior. Attollite portas *Tunc intrent ecclesiam.* Collegerunt pontifices et pharisei consilium et dicebant quid facimus quia hic homo multa signa facit. si dimittimus eum sic omnes credent in eum. Ne forte ueniant romani et

tollant nostrum locum et gentem. *tres clerci de superiori gradu.*

Agyos. otheos. agyos. ischyros. agyos athanatos eleyon ymas. *Chorus cum genu flexo respondit.* Sanctus deus. sanctus fortis. sanctus immortalis miserere nobis. *Sacerdotes dicant.*

Unus antem ex ipsis cayphas nomine cum esset pontifex anni illius prophetauit dicens expedit uobis ut vnu moriatur homo pro populo et non tota gens pereat Ab illo ergo die cogitauerunt interficere eum dicentes.

Ne forte. *In introitu ecclesie* R.

Ingrediente domino in sanctam ciuitatem hebreorum pueri resurrectionem uite pronunciantes cum ramis palmarum osanna clamabant in excelsis. **V.** Cum audisset populus quia venit ihesus iherosolimis exierunt obuiam ei. Cum ramis.

Ante crucifixum denudata cruce dicat senior. Aue. chorus cum genu flexo respondeat. Rex noster fili dauid redemptor mundi quem prophete predixerunt saluatorem domui israel esse venturum. te enim ad salutarem victimam pater misit in mundum quem expectabant omnes sancti ab origine mundi et nunc osanna filio dauid benedictus qui uenit in nomine domini osanna in excelsis. **R.** Circumdederunt me viri mendaces sine causa flagellis ceciderunt sed tu domine defensor vindica me. Quoniam tribulacio proxima est et non est qui adiuuet. Sed tu. **V.** Eripe me de inimicis meis deus meus et ab insurgentibus in me libera me. Dominus vobiscum Et cum. **Oremus.**

Omnipotens sempiterne deus qui humano generi ad imitandum humilitatis exemplum saluatorem nostrum carnem sumere et crucem subire fecisti: concede propicius ut et pacientie ipsius habere documenta. et resurrectionis eius consorcia mereamur. per eundem christum.

Feria sexta in parascheue finitis orationibus exuat sacerdos casulam et alii presbiteri albis induiti cum eo tenentes crucem cantent versum.

Popule meus quid feci tibi aut in quo constituaui te responde michi. quia eduxi te de terra egipci parasti crucem saluatori tuo. *Duo dyconi ante gradum chori in cappis conuersi ad altare dicant.*

Quia ego eduxi te per desertum quadraginta [is] annis, et manna cibaui te et introduxi te in terram satis optimam parasti crucem saluatori tuo. *Diaconi. Agyos. Chorus. Sanctus deus. Sacerdotes cantent.* Quid ultra debui facere tibi et non feci. ego quippe plantaui te vineam meam speciosissimam. et tu facta es michi nimis amaro. aceto namque mixto cum felle sitim meam potasti. et lancea perforasti latus saluatoris tui. *Diaconi. Agios. Chorus. Sanctus deus. Tunc sacerdotes discooperientes crucem procedentes sinistre altaris et cantent.* Ecce lignum crucis in quo salus mundi peperit. Venite adoremus. *Ps.* Beati immaculati &c. *Iterum Ecce lignum. Tunc populus genuflexent adorent crucem. Deinde chorus cum genuflexant dicant.* Crucem tuam adoramus et sanctam resurrectionem tuam laudamus et glorificamus. ecce enim propter crucem venit gaudium in vniuerso mundo. *Ps. Deus misereatur nostri. totus psalmus cum Gloria patri. et post vnumquemque versum repetetur Crucem tuam. cum genuflexo a choro. versus. vt congnoscamus. chorus. crucem tuam ut supra et sic de aliis versibus cum gloria patri sic adorent crucem incipiendo a maioribus. Sacerdotes cantent ymnum.*

Crux fidelis inter omnes arbor vna nobilis. nulla silua talem profert fronde flore germe dulce lignum dulces clausos dulce pondus sustinens. *Pange lingua gloriosi. prelum certaminis. et super crucis tropheum dic triumphum nobilem. qualiter redemptor orbis immolatus vicerit. De parentis prothoplasti. fraude facto condolens. quando pomi noxialis morsu in mortem corruit. ipse lignum tunc notauit. dampna ligni ut solueret. Hoc opus nostre salutis ordo depoposcerat. multiformis proditoris ars ut artem falleret. et medelam ferret inde hostis unde leserat. Quando uenit ergo plenitudo temporis missus est ab arce patris natus orbis*

conditor atque ventre uirginali carne factus prodit. **U**agis infans inter arta conditus presepia membra pannis inuoluta uirgo mater alligat. et pedes manusque crura, stricta cingit fascia. **L**ustra sex qui iam peracta tempus implens corporis. se uolente natus ad hoc passioni deditus. agnus in cruce leuatur immolandus stipite. **H**ic acetum fel arundo sputa clavi lancea. mite corpus perforatur sanguis vnda profluit. terra pontus. astra mundus. quo lauantur flumine. **S**ola digna tu fuisti ferre secli precium. atque portum preparare nauta mundo naufrago. quem sacer cruar perunxit. fusus agni corpore. **F**lecte ramos arbor alta. tensa laxa viscera. et rigor lentescat ille quem dedit natuitas. ut superni membra regis miti tendas stipite. **G**loria et honor deo usquequo altissimo. vna patri filioque inclito paraclito cui laus est et potestas per eterna secula. *Tunc deportetur crux per medium chori solem ppter. ubi a populo adoretur. Hoc sequens Responsorium a toto choro cum suo versu cantetur cantore incipiente.*

Dum fabricator mundi mortis supplicium pateretur in cruce claimans uoce magna tradidit spiritum. et ecce velum templi scissum est. monumenta autem aperta sunt. terremotus enim factus fuerat magnus quia mortem filii dei clamabat. mundus sustinere non posse. aperto ergo militis lancea latere crucifixi domini exiuit sanguis et aqua in redempcionem salutis nostre. **V.** O admirabile precium cuius pondere captiuitatis redempcio est mundi. tartarea confracta sunt claustra inferni. aperta est nobis ianua regni. Aperto ergo. **A**dorata cruce a clero et a populo. conueniant omnes clericci ad altare et sacerdos reinduat casulam quam exuerat. et accedens ad altare dicta confessione et sacrificio super altare more solito imposito et incensato cum vini et aque infusione in calicem et dicta cum humiliacione. In spiritu humilitatis. &c. *dicat humili uoce.* Oremus. Preceptis. cum oracione dominica deuote. Libera nos quesumus domine in qua oracione frangat corpus domini sicut in ceteris diebus solet fieri. postea dicat modesta uoce. per omnia secula seculorum. Amen. **D**einde mittat in calicem sicut solet fieri partem hostie. nec dicatur Pax domini. &c. nec Agnus dei. nec

pax detur sed statim se communicet dicendo. Corpus et sanguis domini. Tunc sacerdos non eat ad lauacrum more solito. nulla precedente oracione. Deinde dicat priuatum versus quos in cena domini alta uoce dixerat. postcommunio.

Respice quesumus domine super hanc familiam tuam pro qua dominus noster ihesus christus non dubitauit manibus tradi nocencium et crucis subire tormentum. *sine Deinde exuat sacerdos casulam et assumens secum unum reponat crucem in sepulcro cum corpore dominico et dicatur Responsorium cum versu.*

Estimatus sum cum descendantibus in lacum. factus sicut homo sine adiutorio inter mortuos liber. **V.** Posuerunt me in lacu inferiori. in tenebrosis et in umbra mortis. Sicut homo. *Deinde incensetur sepulcrum. et dicatur Responsorium cum versu.* Sepulto domino signatum est monumentum inuolentes lapidem ad ostium monumenti. ponentes milites qui custodirent illum. **V.** Ne forte veniant discipuli eius et furentur eum. et dicant plebi surrexit a mortuis. Ponentes.

V. In pace in idipsum dormiam et requiescam **V.** In pace factus est locus eius et in syon habitacio eius.

V. Caro mea requiescat in spe.

Sabbato in vigilia pasche. In primis eat processio usque ad locum ubi nouus ignis benedicetur in eundo dicatur Ps. Dominus illuminatio. &c. *Deinde sequatur benedictio ignis ita dicens.* Dominus vobiscum. **Oremus.**

Domine sancte pater omnipotens eterne deus lumen indeficiens conditor omnium luminum exaudi nos famulos tuos et bene~~+~~dic hunc ignem qui in tua sanctificacione consecratur. tu illuminans omnem hominem uenientem in hunc mundum illumina conscientias cordis nostri igne tue caritatis ut tuo igne igniti. tuo lumine luminati. expulsis a cordibus nostris peccatorum tenebris ad vitam te illustrante peruenire mereamur eternam. per dominum. **H**ic aspergatur aqua benedicta super ignem et dicatur. Dominus vobiscum. **Oremus.**

Domine sancte pater omnipotens eterne deus benedicere et sanctificare digneris ignem istum quem nos indigni per inuocationem vnigeniti filii tui domini nostri ihesu christi bene dicere presumimus. tu clementissime eum tua benedicione sanctifica. et ad profectum humani generis peruenire concede. per eundem. *Benedic themiamatis siue incensi.* Dominus vobiscum. Et cum.

Exorcizo te immundissime spiritus. et omne fantasma inimici in nomine dei patris omnipotentis et in nomine ihesu christi filij eius. et spiritus sancti: ut ex eas et discedas ab hac creatura themiamitis siue incensi. cum omni fallacia atque nequicia tua. ut sit hec creatura sanctificata in nomine dei nostri ihesu christi ut omnes gestantes tangentes siue odorantes eam uirtutem et auxilium percipient spiritus sancti ita ut ubique hoc incensum uel themiamata fuerit ibidem nullatenus appropinquare audeas. nec aduersa inferre presumas. sed quicunque spiritus immunde es cum omni uersicia tua procul inde fugias atque discedas. adiuratus per nomen et uirtutem dei patris omnipotentis et filii eius ihesu christi domini nostri. qui uenturus est in spiritu sancto iudicare viuos et mortuos et te peccatorem et seculum per ignem.

Oremus

Eternam ac mitissimam pietatem tuam deprecamur domine sanctissime pater omnipotens eterne deus ut benedicere digneris. hanc themiamatis vel incensi speciem ut sit incensum maiestati tue in odorem suavitatis acceptum. sit a te hec specta benedicta. sit per inuocationem sancti tui nominis sanctificata. ita vbi cumque fumus eius peruererit extricetur et effugietur omne genus demoniorum sicut incensum iecoris piscis quem raphael archangelus tobiam famulum tuum docuit cum ascendit ad sare liberacionem.

Descendat benediccio tua super speciem incensi et themiamatis sicut in illo de quo dauid propheta tuus cecinit dicens. Dirigatur oracio mea sicut incensum in conspectu tuo. sit nobis odor consolacionis suavitatis et gracie ut fumo isto effugietur omne fantasma mentis et

corporis. ut simus pauli apostoli uoce bonus odor domini. et fugiat a facie incensi huius uel themiamatis omnes demonum incursum. sicut puluis a facie uenti et sicut fumus a facie ignis. Et presta hoc piissime pater boni odoris incensum ad opus ecclesie tue ob causam religionis iugiter permanere. ut mistica nobis significacione spiritualium uirtutum fragrans ostendat odor suauitatem. Tua ergo quesumus omnipotens immense maiestatis dextera. hanc creaturam benedicere ex aduersarum rerum commixtione infectam dignare. ut in uirtute sancti nominis tui. omnes immundorum spirituum fantasticos incursus effugare. omnesque morbos redditia sanitate expellere ubicumque fumus aromatum eius efflauerit mirabiliter possit atque in odore fragrantissimo tibi perpetua suauitate redolere. Per. *Postea accendatur unus cereus de nouo igne ceterisque luminaribus ecclesie extinctis. et redeat processio usque ad chorum. in redeundo duo de secunda forma in supplices cantent ymnum.*

Inuentor rutili dux boni luminis qui certis vicibus tempora diuidis. merso sole chaos ingruit horridam. lucem redde tuis christe fidelibus. *Chorus idem repeatat post unum quemque versum.*

clericis.

Quatenus in numero sidere regiam luminarique pulum lampade pinxeris. in cussu silicis lumina nos tamen monstras saxigeno semine querere. *Chorus.* Inuentor rutili. &c. Ne nesciret homo spiritus sibi luminis in christi solidi corpore conditam. qui dici stabilem se uoluit petram nostris igniculis vnde genus uenit. Splendent ergo tuis muneribus patri flammis mobilibus. silice atria absentemque diem lux agit emula quam nox cum lacero uicto fugit populo. Per quem splendor honor laus sapiencia. maiestas bonitas. et pietas tua regnum concinant numini triplici texens perpetuis secula seculis *chorus* Inuentor rutili. &c. *Deinde sequatur benediccio cerei et extinctis ceteris luminaribus solus cereus in hasta continue ardebit.*

Exultet iam angelica turba celorum. exultent diuina misteria. et pro tanti regis uictoria.

tuba intonat salutaris. **G**audeat se tellus tantis irradiata fulgoribus et eterni regis splendore illustrata. tocius orbis se senciat amisisse caliginem. **L**etetur et mater ecclesia tanti luminis adornata fulgoribus. et magnis populorum uocibus hec aula resultet. **Qapropter astantibus uobis fratres karissimi ad tam miram sancti huius luminis claritatem una mecum queso dei omnipotentis misericordiam inuocate. **U**t qui me non meis meritis inter leuitarum numerum dignatus est aggregare. luminis sui gracia infundente cerei huius laudem implere perficiat. Per dominum nostrum ihesum christum filium suum qui cum eo viuit et regnat in uitate spiritus sancti deus.**

Per omnia secula seculorum. Amen. Dominus vobiscum Et cum spiritu tuo. **S**ursum corda. Habemus ad dominum **G**racias agamus domino deo nostro. Dignum et iustum est.

Uere quia dignum et instum est inuisibilem deum omnipotentem patrem filiumque eius vnigenitum dominum nostrum ihesum christum cum sancto spiritu tuo. toto cordis ac mentis affectu et uocis ministerio personare. Qui pro nobis eterno patri. ade debitum soluit et ueteris piaculi caucionem pio cruro detergit. Hec enim sunt festa paschalia in quibus uerus ille agnus occiditur eiusque sanguine postes consecrantur. Hec nox est in qua primos patres nostros filios israel eductos de egipto rubrum mare sicco vestigio transire fecisti. Hec igitur nox est que peccatorum tenebras columpne illuminacione purgavit. Hec nox est que hodie per uniuersum mundum in christo credentes a viciis seculi et caligine peccatorum segregatos reddit gracie. sociat sanctitati. Hec nox est in qua destructis vinculis mortis christus ab inferis vitor ascendit. Nichil enim nobis nasci profuit nisi redimi profuisset. O mira circa nos tue pietatis dignacio. O inestimabilis dileccio caritatis ut serum redimeres filium tradidisti. O certe necessarium ade peccatum quod christi morte deletum est. O felix culpa que talem ac tantum meruit habere redemptorem. O beata nox que sola meruit scire tempus et horam in

qua christus ab inferis resurrexit. Hec nox est de qua scriptum est et nox ut dies illuminabitur et nox illuminacio mea in deliciis meis. Huius igitur sanctificacio noctis fugat scelera. culpas lauat. et reddit innocenciam lapsis. et mestis leticiam. Fugat odia. concordiam parat et curuat imperia. In huius igitur noctis gracia suscipe sancte pater *Hic ponatur incensum in cereo in modum. ✠ incensi* huius sacrificium uespertinum quod tibi in hac cerei oblacione solemppni per ministrorum manus de operibus apum sacrosancta reddit ecclesia. Set iam columpne huius preconia nouimus quam in honorem dei rutilans ignis accedit. Qui licet diuisus in partes *Hic cereus paschalis accendatur et cetera luminaria in eccl esia extinguantur* mutuati luminis detrimenta non nouit. Alitur enim liquecentibus ceris quas in substanciam preciose huius lampadis apis mater eduxit. O vere beata nox que expoliauit egipcios. ditauit hebreos. Nox in qua terrenis celestia. humanis diuina iunguntur. Oramus te domine ut cereus iste in honorem nominis tui consecratus

ad noctis huius caliginem destruendam indeficiens perseveret. et in odorem suauitatis acceptus supernis luminaribus misceatur. Flamas eius lucifer matutinus inueniat. Ille inquam lucifer qui nescit occasum. Ille qui regressus ab inferis humano generi serenus illuxit. Precamur ergo te domine ut nos famulos tuos omnem clerum et deuotissimum populum vna cum beatissimo papa nostro et antistite nostro quite temporum concessa in hiis paschalibus gaudiis conseruare digneris. Qui semper viuis et regnas imperas necnon gloriaris solus deus. solus altissime ihesu christe cum sancto spiritu in gloria dei patris. Amen. *postea legantur lecciones absque titulo. leccio prima.* In principio creauit deus. *Hanc lectionem non sequitur tractus sed collecta.* Deus qui mirabiliter. *leccio.* In diebus illis factum est. *Tractus.* cantemus. *collecta.* Deus cuius antiqua. *leccio.* In diebus illis. Apprehendit. *tractus* Vinea mea. *collecta.* Deus qui nos ad celebrandum. *leccio.* In diebus illis scripsit

moyses. *tractus.* Attende celum. *collecta.* Deus qui ecclesiam tuam. *Hic non sequitur leccio set tractus.* Sicut ceruu. *hee due oraciones sequuntur sub vno*

Oremus.

Concede quesumus omnipotens deus. ut qui festa paschalia agimus celestibus desideriis accensi fontem uite siciamus dominum nostrum ihesum christum.

Omnipotens sempiterne deus respice propicius ad deuocionem populi renascentis et concede propicius ut fide ipsius sitis baptismatis misterio animam corpusque sanctificet. Per dominum.

Kyrieleyson. Christeeleyson.
Christe audi nos **P**ater de celis deus misere nobis.
Fili redemptor mundi deus miserere
Spiritus sancte deus miserere nobis
Sancta trinitas vnus deus miserere nobis
Sancta maria ora pro nobis
 ancta dei genitrix - - - ora.
Sancta uirgo uirginum - - ora.
Sancte michael. - - - ora
Sancte gabriel. - - - ora
 ancte raphael. - - - ora
Omnes sancti angeli et
 archangeli - - - orate
Sancte iohannes baptista ora
Omnes sancti patriarche
 et prophete - - - orate
Sancte petre. - - - ora.
Sancte paule. - - - ora.
Sancte andrea. - - - ora.
Sancte iacobe. - - - ora.
 ancte iohannes - - - ora.
Sancte philippe. - - - ora.
 ancte bartholomee. - - ora.
Sancte mathee. - - - ora.
Omnes sancti apostoli et
 evangeliste - - - orate.
Sancte stephane - - - ora.
Sancte line. - - - ora.
 ancte clete. - - - ora.
Sancte clemens. - - - ora.

Sancte laurenti - - - ora.
 ancte vincenti. - - - ora.
Sancte dionisi cum sociis
 tuis. - - - - - orate.

Omnes sancti martires. - - orate.

Sancte siluester. - - - ora.

Sancte hillarie. - - - ora.
 ancte remigie. - - - ora.

Sancte audioene. - - - ora.

Sancte gregorii. - - - ora.
 ancte martine. - - - ora.

Sanctee dmunde. - - - ora.

Sancte augustine. - - - ora.

Omnes sancti confessores - orate.

Sancta maria magdalena - ora.
 ancta felicitas. - - - ora.

Sancta perpetua. - - - ora.
 ancta agatha. - - - ora.

Sancta agnes. - - - ora.

Sancta cecilia. - - - ora.
 ancta scolastica. - - - ora.

Omnes sancte uirgines. - - orate.

Qua finita incipiatur sequens letania cum qua eat processionaliter ad benedicendos.

Kyrieleyson . christeeleyson christe audi nos

Sancta maria. - - - - ora.

Sancta michael - - - ora.
 ancta gabriel - - - ora.

Omnes sancti angeli et archangeli - orate.

Sancte iohannes baptista) - ora.

Omnes sancti patriarche et prophete - orate.

Sancte petre. ora. **S**ancte paule. ora.

Sancte andrea - - - - ora.
 ancte thoma. - - - - ora.

Sancte symon - - - - ora.

Sancte thadee - - - - ora.

Omnes sancti apostoli et evangeliste - orate.

Rex sanctorum angelorum totum mundum adiuua.

Ora primum tu pro nobis uirgo mater germinis.
Et ministri patris summi ordines angelici.
Supplicate christo regi cetus apostolici.
Suplicesque magnorum sanguis fusus martyrum.
Implorate confessores. consoneque uirgines.
Quo donetur magne nobis tempus indulgence.
Omnes sancti atque iusti vos precamur cernui.
Ut purgetur omne crimen nostro sub oramine
Huius christe pastor alme plebis uota suscipe
Qui plasmasti prothoplastum et genus gignendum.

*Excommunicatio generalis ponenda executorie
in quatuor temporibns anni.*

Off the autorite of god almyghty fadir. sone. a[n]d haly gaiste. we cursis wariis and fra sacrament of haly kyrk vlye puttys and fra ye commonyng of cristiane folkys.

Tn the fyrist all that ar commonde okkeraris kyde and knawynne All vilfull byrnaris and brekaris of kyrkys. All thai that vyttandly beris fals vittness. quha[r]throv men tynys lyf or lymme. or gudis movable or on movable or kyrkis defraudis of ye rycht All vychis and all that trovis or consentis in thame All falsaris of the papis bullis or of odyr meennis Seelis All clypparis of ye kyngis monee vylkoyt ye kyngis consent and thame that ar falsaris of ye selff monee.

All thai that dystroyis and distribulis haly kyrk or that vrangvyslye haldis ye renttis or possessionis thairof All manifest and kyde revaris. mvrthreraris and thevis All brekkaris and lattaris of matrimonye lauchfullye maide. All thai that distroyis distribulis or brekis the fredomme of haly kyrk and priuelege All thai that fordois bairne consavit in modiris vaime or lattis thaime to consave for heling of synne or gyffis reide or consaile thair to or that purchessis it to be done.

All thai that castis the barnis at kyrk duris or ony place for the quhylk thai are callit stroddlyngis or dystroyis thaime in ony othir place. All thai that for invye slanderis man

or woman opynly qua[r]throv thai tynne thair gude naime or thair gudis bodelye or gaistlye All conspiratouris that is to saye fals or vyckyt purchessouris or tratouris All brekaris off the commonde treyth. All fals assisovris that in assyssis vickyly or vilfully condempnis man or woman to dede for malyce or invye All thai that slais. strikkis or dismembris men of haly kyrk bot it be in thair defence. All thai that puttis violently hande in fadys or modyr to stryk thame. All thai that defraudis haly kyrk off thair teyndis or castis thame on the feyldis or in furis for the detruccione of thaime or demanyss thaime odyr vayis than halykyrk statutis All heritykis and all that trovis in thamme All thamme that brekis the gyrth of the kyrk or kyrkyardis or takkis man or woman ovt off thame bot quhen the lav leyffis All thai that dois sacrilege that is to saye thre maneyr of vyse Aine is thai that takis ony halowit geyr ovt of halovit placis or halowit geyr of on halovit placis All thai that makkis vrangwysis markkis or methis vythin the gleibe of the kyrk or temporale landis All thai that vilfullye haldis vrangviss veichtis mettis or mesouriis in fraude of thair evine cristynne All thai that helpis the sarazenis aganis cristyn men or takkis tribut of thame to hald weyr aganis cristyn men All commonde theiffis rewaris murthresaris of leill mennis gudis. nocht makande restorange at the thride askyng in haly kyrk Alswa all thyngis has beynde thryiss lavchfully askyt in haly kyrk ongrantit and onsythit it sen the last generale cursyng.

Forma excommunicacionis.

Off the autoryte of gode almyghty ffadir sonne and haly gaiste and of the gloriis virgyne sanct marye goddis moder And of the autorite of sanct mychael sanct gabriel and all haly angelis and of the autorite of sanct Johnne the baptist ysaye and Jheremie and all haly prophetis And of the autoryte of abraham ysaac and Jacob and all haly patriarchis And of the autorite of petir and paule and all haly apostles Off the autorite of sanct mathei sanct mark and

all haly evangelistis Of the autorite of sanct stevinne laurence vincent and haly martyris Of the autorite of sanct cutbert mungo and all haly confessouris off ye autorite Of the autorite of sanct leonard benedik and all haly abbotis. Off the autorite of sanct Anne sanct marie magdalenne and all haly matronis Off the autorite of sanct katherynne margret barbara and all haly virginis Of the autorite of all sanctis in hevynne all the forsaide missdoaris and membris of the devill We cursis variis and *condempnis* sequestris and *interdictis* fra the portis of paradyse and the yhettis of hevinne be thai put *fra* compane of *cristin* men fra the sycht of cristis face and fra the helpe of all halovis cursit be thai and all the membris off thair bodye fra the solis of thair feite to the crovnne of thair hedis sittande standande gangande lyande slepande vakande rynnande and rydande and thair namys be

tanne ovt of the buke of lyff and never to be vritynne amangis rychtwiss men thair deyis be schort and othir men bruke thair heretage and vynnyng placis thair barnys be faderles and thair viffis husbands thair names beforyet *wythin* the space of aine generacioone the memor of thaime tynt apoune erde for thai foryet to do mercy to thair avin salvis be thai gyffin to dathinne and abyron quhomme for thair synne the erde swalut all qwyk be thai dampnit to the devill and drovnit in to hell And as the lycyt of this candeill passis fra the sycht of yow sa be thair saylis condempnit fra all *spirituall* lycyt and leime of hevinne to remannte in the deipe pott of hell. bot gyff thai cum till amendis befoir or thai dee the quhilk almyghty gode grant thaime to do foir his mekil mercy and his greite grace.

Amen.

TRANSLATION AND NOTES

[THE ORDER FOR MAKING HOLY
WATER.]

...
ing¹ for the casting out of demons and the driving away of diseases, may receive the effect of divine grace, so that everything in the houses or in the places of the faithful, on which this water shall be sprinkled may be free of impurity, may be delivered from injury; that there may there abide no pestilent spirit, no corrupting

¹ The first leaf, which is now lost, contained such parts as the following. There would naturally be, as in most other copies of the Manual, some rubrics directing when and how holy water is to be made. According to the Use to which the present order belongs, the ceremony was performed on all Sundays during the year, and Simples occurring thereon, after Prime and the Capitular Office, or after Capitular Mass, and before Terce, by a priest robed in an alb and a red silk cope, attended by various acolytes, in the middle of the choir, all turning towards the altar. On Doubles, the rite was performed outside of the choir before some side altar, and the blessed water was sprinkled at sext. On Palm Sunday, though it is not a Double, the order for Doubles was followed. First the salt was exorcised and blessed: "I exorcise thee, creature of salt, by the living + God, by the true + God, by the holy + God &c." "Let us pray. We humbly implore Thy infinite mercy, almighty and everlasting God," &c. Then follow the exorcism and blessing of the water: "I exorcise thee, creature of water, in the name of God + the Father Almighty, and in the name of Jesus + Christ, His Son, our Lord, and by the power of the Holy + Ghost, that thou mayest become exorcised water for putting to flight all the powers of the enemy, and mayest have power to root up and cast forth the enemy himself with his apostate angels; by the power of the same Jesus Christ our Lord, Who is to come to judge the quick and the dead and the world by fire." An exorcism is said without "Let us pray," and it always concludes in the manner now indicated—"Who is to come," &c. The service proceeds: "Let us pray. O God, Who for the health of the human race hast created certain very great mysteries in the substance of water; graciously attend unto our supplications, and shed forth the power of Thy blessing on this (here the priest shall look towards the water) element, prepared by manifold

breath; that all the snares of the lurking enemy may be removed; and if there is anything contrary to the safety or the quiet of them that dwell therein, that it may be put to flight by the sprinkling of this water: so that the healthfulness which we intreat by the invocation of Thy name, may be defended from all assaults: through [Thy Son, Jesus Christ our] Lord [Who liveth and reigneth with Thee in the unity of the Holy Ghost, God ever world without end.
R. Amen].

Here the salt shall be put into the water in the form of a cross² and there shall be said silently,

The Mixture of salt and water be made together: in the name of the *Father* and of the *Son* and of the *Holy Ghost*. Amen.

³ *The Lord be with you³ [R. And with thy spirit].*

³ *Let us pray.*

O God, the Author of unconquered might, and the King of invincible dominion, Who dost ever gloriously triumph, Who crushest the strength of the adverse power, Who dost overcome the fury of the raging adversary and by Thy great strength overthrowest hostile wickednesses;⁴ trembling and suppliant we pray and beseech Thee, O Lord, favourably to accept, purifications, that Thy creature, Thee in Thy mysteries serv."
[ing for the casting out of demons, &c. as above:] "ut creatura tua mysteriis tuis tibi seru"
[jens ad abiciendos demones, et reliqua ut supra.] For *abiciendos* (i.e. *abjiciendos*), which is the reading of the Sarum, York, and most other Uses, the Roman has *abigendos*. In a very remarkable Gaelic Treatise in the Lebar Brecc on the Consecration of a Church, mention is made of the psalms and prayers in the pontifical *ad ieciendos demones*. Mr. Olden, in his valuable translation, substitutes *ejiciendos*.

² *i.e.*, by making the sign of the cross with it in the act of putting it into the water.

³ These words are in red by a mistake of the scribe.

⁴ For the use of *neguitia*=wicked spirits, see Eph. vi. 12.

* graciously to illumine, after the manner¹ of Thy

mercy to sanctify, this creature of salt and water: that wheresoever it shall be sprinkled, by invocation of Thy holy name all the assaults of the unclean spirit may be repelled, and the terror of the venomous serpent may be driven far away and the presence of the Holy Ghost may be everywhere graciously present with us who seek Thy mercy: through [Thy Son Jesus Christ our] Lord [Who with Thee liveth and reigneth] in the unity of the same Holy Ghost, God: Through [all ages of ages. R.] Amen.]

The Benediction being now finished, the priest himself before he goes to the altar, shall sprinkle both himself and the people all round about, saying this anthem.²

Sprinkle me, O Lord, with hyssop, wash me and I shall be clean.

Ps. [51] Have mercy upon me, O God, according to Thy loving kindness.

The anthem shall be repeated, Sprinkle me.

¶. And according unto the multitude of Thy tender mercies blot out my transgressions.

Sprinkle me.

¶. Glory be to the Father [and to the Son and to the Holy Ghost]: As it was [in the beginning is now and ever shall be, world without end. Amen.]

There shall be repeated, Wash me, [and I shall be whiter than snow].³

This above-written mode shall be observed in the sprinkling of holy water on all Lord's Days during the year, except from Easter Day until the feast of Holy Trinity.

After these things the priest shall say,

¶. O Lord, show us Thy mercy;

[R.] And [grant us Thy] salvation.

¹ More: So Sarum, York, &c. The Hereford like the Roman, &c., more beautifully reads *rōre*, “by the dew of Thy mercy.”

² Here begins the ceremony familiarly known as *Asperges* from the first word of the *anthem*. It precedes High Mass on Sundays, &c.

³ So Sarum Man., Abdn. Brev. But the York and Roman repeat here *Asperges* and not *Lavabis*.

Without The Lord be with you but with Let us pray.

Hear us, O Lord, Holy Father, Almighty and Everlasting God, and be pleased to send from heaven Thy holy angel to guard, comfort, protect, visit, and defend, all who dwell in this habitation⁴: through Christ our Lord. [R.] Amen.

This anthem shall be said on all Lord's Days at the sprinkling of holy water from Easter Day until the feast of Holy Trinity. Anthem. [Ezek. 47, Ps. 118, 4.] I saw water issuing forth from the temple from the right-hand side, and all to whom that water came were healed; and they shall say, Alleluia, Alleluia.

¶. Confess⁴ ye unto the Lord, for he is good, for his mercy endureth for ever.

[¶.] Glory be to the Father, [&c.]: As it was [&c.]

[R.] And all⁵ to whom [that water came were healed: and they shall say, Alleluia, Alleluia.]

¶. O Lord, show us [Thy mercy];

[R.] And [grant us Thy] salvation.

The Lord be with you shall be omitted but not Let us pray,

Hear us, O Lord, as above.⁶

⁴ Obviously composed to be said in a house or in a monastery, but adopted into this service without the necessary change. The clergy and people usually meeting in a church were supposed spiritually to dwell there. Cf. Ps. 27, 4, *Unam petii*, &c. Occasionally, however, we find the reading “who assemble in this Thy holy Temple.”

⁴ *Confitemini*=(1) Confess God's mercies=Thanksgiving.
(2) Acknowledge your sins=Confession.

When we confess our sins, we do so “to the praise of God's mercy.” Dutch “Prayer before Sermon.”

This verse in the Sarum Missal preceded the General Confession of sins.

In the Mozarabic it precedes the *Benedicite*, which is Thanksgiving.

⁵ In the Sarum, York, Roman, &c., the anthem is repeated, “I saw water,” &c. “*Et repetatur (Rom. repetitur) ant. Vidi aquam.*” The Rathen Manual is the only one that I have seen which does not here repeat the entire anthem.

⁶ By mistake of the Scribe *ut supra* is written in black.

This anthem shall be said on all Lord's Days at the sprinkling of holy water from Easter Day until the feast of Holy Trinity.¹

BLESSING OF THE BREAD ON ALL LORD'S DAYS.²

First of all the priest shall read the Gospel.

In the beginning. Thereafter he shall say—

[V.] Blessed be the name of the Lord :

[R.] From this time forth and for evermore.

[V.] Let us bless the Lord.

[R.] Thanks be to God.

[V.] The Lord be with you.

¹ This rubric is unnecessarily written twice by mistake of the scribe.

² In Scotland, as in other countries during the Middle Ages, the Eulogy or Blessed Bread was distributed on all Sundays at the conclusion of public worship. It must be carefully distinguished from the Consecrated Bread, the sacramental Body of the Lord, which was partaken of before the conclusion of the Liturgy, but which at that period very few except the priest usually received. The custom seems to have arisen from the primitive practice of dividing among the clergy and other poor persons such parts of the oblations of the faithful as had been blessed but not consecrated, and it seems also to have been a rudimentary survival of the Agape. To the present day in many parts of Christendom, those who consider themselves unfit to communicate eagerly partake of a special kind of cake or bun that is handed round before or after the Dismissal Benediction of the Liturgy.

In Scotland and Ireland in the time of S. Columba, S. Kenneth, &c., the practice seems to have been different, for S. Adamnan incidentally mentions that an event occurred when S. Kenneth and his monks after none (3 p.m.) being in the refectory and about to begin what might be called their dinner, were proceeding to partake of the Eulogiae.

In the Mediæval Welsh laws attributed to Howel Dda, (W. *Dda*=Gael. *Deagh*, good) we read: "Now the time of that *raith* is between the *Benedicamus* and the Mass-bread." The occasional character of the *Benedicamus Domino* said after the Post Communion Prayers points to the invariable *Benedicamus* after the Last Gospel as the formula to which reference is made (see the *ordo* given above.)

The reading of John i. 1-14 at the close of the service, a custom not indicated in Missals older than the twelfth century, has come to be an integral portion of the Roman Rite.

[R. And with thy spirit.]

Let us pray.

Bless, O Lord, this creature of bread, as Thou didst bless the five loaves in the desert; that all who taste it may receive therefrom health as well of body as of soul. In the name of the Father [and of the Son and of the Holy Ghost. Amen.]

And after holy water shall have been sprinkled on the bread, it shall be distributed to the people.

ORDER FOR THE CELEBRATION OF ESPOUSALS.³

The man and the woman shall be placed before the door of the church, in the presence of God, the priest and the people; the man on the right hand side of the woman and the woman on the left hand side of the man.⁴ Then shall the priest ask⁵ the banns,⁶ and thereafter the priest shall say :

³ On the whole subject of the marriage service see the very valuable paper by Dr. Wickham Legg in the Transactions of the S. Paul's Ecclesiological Society, vol. iii. p. 165, &c.

⁴ Many manuals give directions about not contracting marriages within the forbidden degrees, and not celebrating them except at the proper seasons—from 13th Jan. to Septuagesima, after Low Sunday till the Sunday before the Ascension, from Trinity Sunday till Advent.

⁵ Though this expression sounds odd to those who are accustomed to "proclaim" or "publish" or "cry" banns, yet it was formerly the recognised idiom. I am informed that the phrase is still used in England.

⁶ The form with which the banns were cried just before the marriage service began, was as follows (it is omitted in this Manual): "Ecce convenimus huc, fratres," &c., it will be more interesting *in lingua materna*: "Lo, brethren, we are comen here before God and His angels and all His hallowis, in the face and presence of our moder holy Chyrche, for to couple and to knyt these two bodyes togyder, that is to saye, of this man and of this woman, that they be from this tyme forth, but one body and two soules, in the faith and lawe of God and holy Chyrche, for to deserue everlasting lyfe, what somuer they may have done here before." (York Man.) Or as it appears in a MS. in the Fothergill collection, York Minster Library, "Frendys, ye cawse of our commynge at yis tymes for ye worthy sacrament off Matrimone, the qwykles for to cupyll two persons in one wyll, ayere of

I admonish you all that if any of you knows anything to hinder these young people from being¹ married, he shall now declare it on peril of his soul.²

The same admonition shall be made to the man and to the woman, that if anything shall have been done secretly by them, or if they shall have vowed away anything or in any manner shall know anything regarding themselves to hinder them from being lawfully married, they shall then declare it.

If anyone allege any impediment, he shall give caution for the proving of it, and the espousals shall be deferred until the truth of the matter be known. But if they allege no impediment, the priest shall inquire as to the woman's dowry. The priest shall not betroth nor consent to a betrothal between a man and a woman before the third proclamation of banns. And banns are bound to be asked on three days that are solemn and not-successive, so that between each couple of solemn days, at least one week-day shall fall.

After this, the priest shall say to the man, in the hearing of all, in the mother tongue:

N. Wilt thou have this woman as thy spouse, and love, honour, keep and guard her, whether she be well or ill, as it becomes a husband to

yam gowernyng one sawle." "Admoneo, &c.", is thus translated in the same MS.: "Allsso, frendys, it is noght unknawn unto zow yat efftyr ye forome and use of holy kirke, yt N. and N., ye qwyk er here precent, hase bene spirred thre solemne days in ye kirke, no lettynge ne none ympediment fond, bott yat yay may go togydir efter the law and forome off haly kyrke; bott Zitt as for ye more sekrynes yet I spurr ye beynis off ye forsayde N. and N., iff yr be any man can tell us any lettynge or impediment, tell us now or newyr." This dialect, presumably Northern, closely approximates Broad Scots. Qwyk=whilk; sekrynes=siccarness; spurr=speir, &c.

¹ Sarum and York add *legitime*, lawfully, and omit *sub anime periculo*.

² Also I charge you both and eyther be yourself, as ye wyll answer before God at the day of dome, that yf there be any thynge done pryuely or openly betwene yerselfe, or that ye knowe any lawfull lettynge why that ye may nat be wedded togyder at thys tyme, say it nowe or (=ere) we do any more to this mater. (York Man.)

act towards his wife; and leave all other for her, and cleave to her alone so long as the life of both shall continue?

He shall answer, I will.

Again, the priest shall say to the woman:

N. Wilt thou have this man for thy spouse, and obey, serve, love, honour and guard him as it becomes a wife to act towards her husband; and leave all other for him, and cleave to him alone, so long as the life of you both shall continue?"

She shall answer, I will.

³ Then shall the woman be given⁴ by her father or by her friends: and if she is a spinster, she shall have⁵ her hand uncovered; if a widow, covered. And let the man receive her in the faith of God and in his own, to be kept as he hath vowed.⁶ And let him hold her right hand in his own right hand, and so let the man pledge his faith to the woman, using the words in reference to the present⁷ (the priest instructing him) I, N. tak the, &c. . . . treuthe,⁸ withdrawing his hand.

³ Here according to the York Man. the priest says :

"Who gyues me this wyfe?" Then shall the woman, &c., as above.

⁴ To the Church (Ecclesiae.)

⁵ For *viro per* read *habeat*, as in all the other Manuals that I have examined.

⁶ "Before the priest" (*coram sacerdote*) is usually added here.

⁷ *Per verba de presenti.* When the words were used *de presenti*, the service was an actual and complete marriage followed immediately by the beginning of a conjugal life. When they were used *de futuro*, the service was a betrothal, which, however, was not a mere engagement or mutual promise, but a sacramental and permanent union a true marriage, except that it was not to be realised till some future and more convenient season. The service exhibited here was intended for a marriage strictly so called and not a mere betrothal, and therefore the words were to be used *de presenti*.

⁸ Sarum—"I tak the N to my wedded wif to haue and to holde fro this day forward for bettere for wers, for richere for pouerer: in sykenesse and in hele tyl dethe us departe zyf holy chirche it wol ordeyne and thereto y plight the my trouthe."—"I N. take the N. to my wedded housebonde to have and to holde fro this day forwarde for better for wors: for riche for pouerer: in

Then shall the woman say, the priest instructing her: I tak ye N. . . . treuthe, withdrawing her hand.

Then shall the man place gold, silver, and a ring upon a shield or book,¹ and then the priest shall say:

The Lord be with you: [R.² And with thy spirit.]

Let us pray.

Thou that art the Creator and Preserver of human kind, Giver of spiritual grace, the Bestower of everlasting salvation. O Lord, send down Thy blessing upon this ring, that she who is to wear it shall be armed with the might of thy heavenly protection, that it may profit her unto everlasting salvation: through Christ our Lord. [R. Amen.]

Let us pray.

Prayer.

sykenesse and in hele; to be bonere and buxum in bedde and atte borde tyl deth us departe zif holy chirche it wol ordeyne and thereto y plight the my trouthe."

York—“Here I tak the N. to my wedded wyfe, to haue and to holde, at bedde and at borde, for fairer for foulier, for better for warse, in sekenesse and in hele, tyl deth us departe, and thereto I plyght the my trouthe.” The bride uses the same words substituting “husbande” for “wyfe.”

Hereford (Missal): “I N. underfyngye ye N. for my vvedded vvyf, for betere for vvorste, for richer for porer, yn sekenes and yn helye, tyl dey us departe, as holy churche hay ordeyned, and yerto y plight ye my trovyye.” The bride says the same, changing “vvyf” to “housbunde,” and after “helye,” adding “to be boxum to ye.”

S. Asaph: “Ich N. take the N. to my weddid wyfe for fayre for foulore, for ricchere for porer, for betere for wers, in siknesse and in helthe, forte deth us departe and only to the holde, and tharto ich plyz the my treuthe.” The woman: “Ich N. tak husband helthe, to be boner and buxsum in bedde and at bord, &c.”

¹ In some Manuals the priest here asks if the ring has previously been blessed or not. If it has been blessed already, the two following prayers are omitted. The ring is strictly one of the *arrhae* gifts or pledges from the bridegroom to the bride. In some foreign rites provision is made for blessing one ring for the man and another for the woman.

² And so always.

Bless, O Lord, this ring which we bless in Thy holy name, that whosoever shall wear it may abide in Thy peace and continue in Thy will and live in Thy love and increase (therein) and come to old age and be preserved unto a long life: through [Thy Son Jesus Christ our] Lord, [Who liveth and reigneth with Thee in the unity of Holy Ghost, God ever world without end. R. Amen.]

Then shall holy water be sprinkled on the ring. Thereafter the bridegroom shall take it with his three chief fingers, and guided by the presbyter shall begin at the bride's thumb, saying, In the name of the Father: at the second finger and of the Son: at the third finger and of the Holy Ghost: at the fourth finger of the woman (acc. to Decr. 30, question 5) Amen, and there he shall leave it. For in the fourth finger there is a certain vein proceeding to the heart³ and by the chime of silver there is represented the internal affection which ought always to be fresh between them.

And the bridegroom holding the bride's hand, shall say (the priest instructing him.) With this ring I wed thee, In the name of the Father: this gold and silver I give thee, and of the Son: Faith and fellowship I promise thee to my life's end, and of the Holy Ghost. Amen.⁴

³ *Medicus* is the adjective designating the finger next the little finger. It is also called *digitus anularis*. *Medicus* must not be mistaken for *Medius*, which is applied to the middle finger.

⁴ This is a more exact description of the ceremony mentioned in the previous paragraph:—

Sarum: “With this ryng. I the wedde and this gold and siluer. I the zeue and with my body. I the worshipe, and with all my worldliche catel. I the endowe.” *Then* “in the name,” &c. as above. *York*: (after the ring ceremony) “With this ryng I wedde the, and with this golde and silver I honoure the, and with this gyft I dowe thee.”

Hereford: “Wyy yys ryng y ye vvedde, and yys golde and seluer ych ye honoure.” Then follows the placing of the ring.

S. Asaph: Wyth this gold ryng y ye wedde: gold and silver ich ye zeue; and with my body ich ye worschep; and with all my wordelych catel I ye honoure.” Then the ring. (*Wordal* instead of *world* is common in the N.E. of Scotland, also *wordelie* for worldly.)

In various manuals these vernacular formulae (which are often given in Latin also) are called the *verba sacramentalia*. It will be noticed that our manual here differs slightly from others.

What shall the "morwyn"¹ gift be?
Then they shall bow their heads and the priest shall say the blessing:

Blessed be ye of the Lord, who made the world out of nothing. Amen.

Thereafter there shall be said this psalm² (68, 28-30.)

Command, O God, thy strength; stablish O God, the thing that thou hast wrought in us.

From thy Temple at Jerusalem: shall Kings bring presents unto thee.

Rebuke the wild beasts of the reed:³ let there be a gathering of the bulls among the cows of the peoples, that they may shut out those that have been proved with silver.

Glory be to the Father, &c.

As it was, &c.

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Our Father.⁴

[V.] And [lead] us not [into temptation ;]

[R.] But deliver us from evil.]

Let us bless the Father and the Son with the Holy Ghost :

¹ Though it is not so stated, this question was asked by the priest. The *morwyn gyfste* was the *dos* given by the bridegroom to the bride. The priest was bound to see that she was duly provided for. If the bridegroom endowed the bride with land, she went down on her knees beside him and kissed his right foot, while he instantly raised her up.

² An instance of the custom of giving this title to a portion of a psalm.

³ That dwell among the reeds.

⁴ The words "Our Father, &c," silently or in a low tone by all present, down to the clause "And lead us not" which is said aloud by the priest alone, and the choir or people answer "But deliver, &c," as a response. According to Roman custom the words *Pater noster* are said aloud by the priest. If the Sarum rubric on the subject is rightly understood, the whole prayer was said silently except the last two clauses.

V.⁵ Let us praise and exalt Him above all forever.

V. Let us praise the Lord Whom the angels praise:

V. To Whom the cherubin and seraphin cry aloud, HOLY, HOLY, HOLY.⁶

V. O, Lord, hear [my prayer:]

R. And let my cry [come unto thee.]

V. The Lord be with you.

[R. And with thy spirit.]

Let us pray.

The God of Abraham, the God of Isaac, the God of Jacob, be with you; and Himself join you together, and fulfil His blessing upon you: Who liveth and reigneth [with God the Father⁷ in the unity of the Holy Ghost; through all ages of ages. R. Amen.]

God the Father bless you; Jesus Christ keep you; the Holy Ghost enlighten you. The Lord make His face shine upon you, and be gracious unto you; turn His countenance unto you, and give you peace: And fill you will all spiritual blessing unto the remission of your sins, that you may have life eternal, and may live ever world without end.⁸ [R.] Amen.

Here they shall enter the church (proceeding) to the step of the altar, and the priest in going shall with his ministers⁹ say this psalm, Blessed are all they [Ps. 128.] with Glory be to the Father, &c. As it was [in the beginning, &c.] without note, with Lord, have mercy, Christ, have mercy, [Lord have mercy.]

⁵ V ought to be R. and the words "Let us praise, &c.," ought to be repeated after the next two verses.

⁶ These two verses are not in the York Manual, nor in some copies of the Sarum. They are in the Marriage Service of the Hereford Missal.

⁷ This is the correct mode of "concluding" this prayer. Note that Abraham's God is the Son.

⁸ An expansion of the threefold sacerdotal benediction of Numb. vi. 24-26.

⁹ "Minister" is the usual word for a deacon, but sometimes, as here, the word is applied to any subordinate cleric.

Then the bride and bridegroom shall prostrate themselves before the altar-step, and the priest shall ask the congregation to pray for them and to say,¹

Our Father.

[V.] And [lead] us not [into temptation ;]

[R.] But deliver us from evil.]

[V.] Save thy servant and hand maiden ;

[R.] O my God, for they frust in thee.

[V.] Send them help, O Lord, from the sanctuary ;

[R.] And defend them from Syon.

[V.] Be unto them, O Lord, a tower of strength ;

[R.] From the face of the enemy.

[V.] O Lord, hear [my prayer ;]

[R.] And let my cry come unto thee.]

[V.] The Lord be with you.

[R.] And with thy spirit.]

Let us pray.

The Lord bless you out of Sion, that you may behold the good of Jerusalem, and behold your children's children, and peace upon Israel : Through Christ [our Lord. R. Amen.]

Let us pray.

God of Abraham, God of Isaac, God of Jacob, bless these young people, and sow in their members the seed of life eternal, that whatever they may learn to be for their advantage, that they may desire to do ; Through Thy Son Jesus Christ, the Redeemer of men ; Who liveth and reigneth [with Thee the Father,² in the unity of the Holy Ghost, God ever world without end. R. Amen.]

Let us pray.

³ Look down from heaven, O Lord, and bless this covenant. And as Thou sentest Thy holy angel Raphael to Tobias and to Sara the daughter of Raguel : so, Lord, be pleased to

¹ *Dicens*, (saying,) ought to be *dicendo* (by saying) as in other Manuals.

² Observe that Abraham's God is here called the Father cf, *supra* p. 36. The Father and the Son are the same Substance, though not the same Person.

³ Omitted in the York Manual.

send down Thy blessing on these young people, that they may continue in Thy will, and abide under Thy protection, and live in Thy love, and come to old age, and be made worthy and peaceful, and be enriched with length of days : Through Christ [our Lord. R. Amen.]

Let us pray.

Graciously look, O Lord, upon this Thy servant⁴ and upon this Thy handmaiden⁴ that they may receive the heavenly blessing (pronounced) in Thy name, and may in safety behold their sons' and their daughters' children unto the third and fourth generation, and persevere in (doing) Thy will and hereafter attain unto the kingdom of heaven : Through Christ [our Lord. R. Amen.]

Let us pray.

Almighty and everlasting God, who by His own might united our first parents Adam and Eve ; Himself sanctify and bless your bodies, and join you in a fellowship and love of true affection : Who liveth [and reigneth with God the Father in the unity, &c.]⁵

Then shall the priest bless them, saying :

Almighty God bless you with every heavenly blessing, and make you worthy in His presence : cause the riches of His grace to abound in you, and instruct you by the word of truth ; that you may be able to please Him both in body and in soul. R. Amen.

When all the aforesaid prayers have been finished, they⁶ shall be brought within⁷ the presbiter⁸ namely between the choir and the altar on the south side, and the woman shall be placed

⁴ In the early printed copy of the Sarum Manual with which we have chiefly compared our MS. the word *look* (respice), is here twice in black, but other copies have it in red, signifying that at these words the priest was to look towards the bridegroom and bride respectively.

⁵ This prayer, the wording of which differs somewhat in various manuals, is usually concluded, "Through Christ our Lord. R. Amen," i.e. it invokes the Father and not as in the text, the Son.

⁶ The bride and bridegroom.

⁷ *Intra*. Another reading, *illis* they (having been brought in.)

⁸ The part of the church occupied during divine service by the presbyters : its position is indicated in the text.

on the right hand side of the man, that is to say, between him and the altar: and there shall be begun solemnly the mass of the Holy Trinity.¹

[BRIDAL MASS.]

¹ According to the Roman Rite, if the "Blessing of the Nuptials" is to be given on a Sunday or a Double of the I. or II. class, the Mass of the Day is said with the Gloria in Excelsis and the Creed, and the Bridal Mass proper is "commemorated," that is, its prayers are said after the prayers of the day, each after each, but with the addition of the prayers *Propitiare, Deus qui potestate* and *Deus Abraham*. On all other days there is a complete mass for the marriage service. The Epistle is Eph. v. 22-33: the Gospel, Matth. xix. 3-6, and the Introit. Gradual, and Communion are proper. The Gloria in Excelsis and the Creed are not said.

The Bridal Mass of the Rathen Manual is a Votive Mass of the Holy Trinity, which is not to be confounded with the Mass in the Proprium de Tempore for Trinity Sunday. A Votive Mass has no relation to any particular day, but may be said at any time. The Votive Mass of the Holy Trinity is used for various occasions, e.g. for a General Thanksgiving, with the *Missa pro Gratiarum Actione incorporated*; in some missals it is appointed as an early morning service for all Sundays, &c.

In the Bridal Service of the text, the Votive Mass of the Holy Trinity has certain modifications: viz., the Nuptial Mass proper is not "commemorated," but its prayers are joined on to those of the Trinity, making in each case one prayer and not a collect and a commemoration. The prayers of the Nuptial Mass proper, except the secret, are the same as in the Roman. For the Epistle of the Mass *De Trinitate* there is substituted the Epistle of the Bridal Mass, I Cor. vi. 15-20. So with the Gospel, which is the same as in the Roman. Then, of course, the Additional Blessings are inserted from the Nuptial service. Also the Gloria and the Creed are said. The Rathen Bridal Mass is the same as the Sarum, except that after the Gradual the latter adds certain Verses for Eastertide, and a Sequence, which is *Alma Chorus*, (containing the Names of Christ.) In the York Manual the Service is the same, except that the Gospel is John, iii. 27-29; the Secret is that which appears in the Roman. There are no special Verses for Eastertide, and usually there is no Sequence, but one MS. has a Sequence *De Trinitate*. Similar slight variations will be found in other Uses. Leofric's Sacramentary has a Bridal Preface; which is the same as that given in the Gelasian; a 12 cent. Pontif. at Magdalen Coll. Oxf. has Mark x. 1-9, for the Gospel; the parish Missal of Hanley Castle directs the bride and bridegroom to carry lighted tapers as they go from the door to the altar: &c. &c.

[*Office.*]² Blessed be the Holy Trinity and Undivided Unity: we will give thanks to Him,³ because He hath dealt bountifully with us. *In Eastertide, [add] Alleluia, Alleluia. Psalm.* Let us bless the Father and the Son with the Holy Ghost. [*Anthem repeated;* Blessed be the Holy Trinity *as above.* Glory be to the Father, &c. *Ant. repeated:* Blessed be the Holy Trinity, &c.]

Kyrie eleison, [ter. Christe eleison, ter, Kyrie eleison, ter] with its versicles.⁴

These two following prayers shall be said under one, Let us pray, and under one, Through [Thy Son Jesus Christ] our Lord, &c.⁵

Almighty and everlasting God, Who hast given unto us Thy servants grace by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; we beseech Thee that Thou wouldest keep us steadfast in this faith and thereby evermore defend us from all adversities. *Pr. Hear us, almighty and merciful God, that what is performed by our office*

² After the Confession (*Dicto Confiteor*) and other opening formula, all of which being invariable are not inserted above, the celebrant began the "Anthem at the Introit," in Service books of this Use more commonly called the Office. In the Modern Mass, if it was not so always in the Roman, the second repetition of the *Anthem* is omitted.

³ So translated in deference to English usage. In the original the Blessed Trinity is always feminine.

⁴ In the Sarum and some other Uses, the nine repetitions of the Kyrie eleison were interspersed on certain occasions with verses, or suffrages. These may be seen in "The Sarum Missal, in English," published by the Church Press Co., 1868.

⁵ In the Liturgy when two or more collects are recited in succession, *Let us pray* is said before the first and before the second only. The Conclusion *Through thy Son Jesus Christ our Lord, who with Thee liveth, &c.*, or whatever other form it may take, is said after the first and after the last only. The number of collects that may thus be set in a series must at the Liturgy be always, 2 or 3 or 5 or 7. One is used on Doubles. Four and six are never allowed. Two are allowed only on Sundays within Octaves; on the week-days within certain Octaves; in Passiontide and a few other occasions. The rubric in the text means that the two prayers provided shall be said as a single prayer.

and ministry may by Thy blessing be brought to full effect: Through [Thy Son Jesus Christ our Lord, Who with Thee liveth and reigneth in the unity of the Holy Ghost, God ever world without end. R_v. Amen].

Also, Epistle of the Blessed Apostle Paul to the Corinthians. [1 Cor. vi., 15-20.]

Brethren: Know ye not that your bodies . . . glorify and bear ye God in your body.

Gradual.—Blessed art thou, O Lord, Who beholdest the deeps, and sittest upon the cherubin.

Verse.—Bless ye the God of heaven, Who hath dealt bountifully with us.

Alleluia [Alleluia.] V. Blessed art thou, O Lord God of our fathers, and worthy of praise for ever and ever. Alleluia.

[*The Holy Gospel*] according to Matthew, [xix., 3-6]. At that time: The Pharisees came to Jesus put asunder.

*I believe.*¹

Offertory.—Blessed be God the Father and the Only-begotten Son of God, and the Holy Ghost, because he hath dealt bountifully with us. *In Eastertide* [add] Alleluia, Alleluia.

*Secret.*²

Sanctify, we beseech Thee, O Lord God the Holy Trinity, by the invocation of Thy holy name, the offering of this oblation, and thereby, through the co-operation of the Holy Ghost, make ourselves to be to Thee an eternal sacrifice.³ *Another Secret.* Attend, O Lord, unto our supplications, and graciously and favourably receive this oblation which we offer unto Thee for Thy servants whom Thou hast been pleased to bring to maturity of age and unto their bridal day: Through [Thy son Jesus Christ our Lord, Who, &c.] and they shall be concluded under one Through . . . our Lord.

¹ The Creed commonly called the Nicene.

² The Prayer said silently by the priest after the first oblation of bread and wine and the other rites of the offertory. It is sometimes called the *Super Oblata*.

³ Part of the original has been inserted by a mistake of the scribe in coping it out of the *Missa De Trinitate*, in which as a simple Votive Mass, it would be correct.

Preface. [It is very meet, right and our bounden and healthful duty that we should at all times and in all places give thanks unto Thee, O Lord, Holy Father, Almighty and Everlasting God:] Who with Thine Only-begotten [and the Holy Ghost, art One God, One Lord, &c., as on *Trinity Sunday*: ending Holy, Holy, Holy, &c.]

After the Sanctus the bride and bridegroom shall prostrate themselves in prayer at the altar-step, and there shall be extended over them the Bridal Pall,⁴ which four clerks in surplices shall hold by the four corners.⁵

Then after Through all ages of ages [R_v] Amen, shall have been said, but before he shall say The Peace [of the Lord [be with you evermore. R_v. And with thy spirit,] after the fraction of the eucharist has been performed in the usual way, and the host has been put down on the paten in three broken parts,⁶ the priest turning to the bride and bridegroom, while they again kneel under the Pall, shall say the following prayers in the tone of the Lesson, after this manner:

The Lord be with you.

[R_v. And with thy spirit.]

Let us pray.

Be favourable, O Lord, unto our supplications, and graciously bless the ordinance which Thou hast appointed for the increase of human kind, that that which by Thy authority is joined together, may by thy assistance be made fruitful; Through Christ our Lord. [R_v.] Amen.

Let us pray.

O God, Who by Thy mighty power hast made all things of nothing; Who, after Thou hadst in the beginning set in order the whole creation, didst make man after Thine image, and didst provide for him the inseparable help of woman,

⁴ This corresponds to the Canopy (erected on four poles) under which the Marriage ceremony is performed among the Jews.

⁵ The party remain in this position during the recitation of the Canon, until the Lord's Prayer and the Fraction with which it is concluded.

⁶ Before he says *Libera nos*—Roman.

in such wise that Thou gavest unto the woman's body to take its beginning out of man's flesh, teaching that it should never be lawful to put asunder that which it hath pleased thee to form out of one :

This clause¹ is not said in second marriages ; O God, Who hast consecrated the marriage bond of² such an excellent mystery, that by the covenant of matrimony Thou mightest signify the Mystic Union of Christ and the Church :

O God, by whom the woman is joined unto the man, and the fellowship, ordained in the beginning, is endowed with that blessing which alone was not taken away by the penalty of original [sin]³ and by the judgment of the Flood : look mercifully upon this Thy handmaiden⁴ who is here to be brought into union with an husband, and⁵ desires to be placed under thy protection.⁶ May there be upon her the yoke of love and peace ; may she be a faithful and chaste spouse in Christ, and a continual imitator of the sainted women ; may she be loving to her husband like Rachel ; wise like Rebecca ; long-lived and faithful like Sarah. May the author of falsehood⁷ never gain from her doings any advantage over her. May she remain true to the faith and the commandments.⁸

¹ Namely, that which follows : This part of the prayer is called the Sacramental Benediction. It contains that which gives Marriage its Mystic or Sacramental character.

² *Ex*, from, of ; some Manuals omit *ex*, giving *Deux qui tam*, etc. The compilers of the English Prayerbook seem to have regarded *mysterio* as a dative.

³ *Peccati* has been omitted here by mistake of the scribe. It occurs in other manuals and in missals.

⁴ Note that this bridal blessing has the woman chiefly in view. Some manuals have here *respice*, i.e., the priest is to look towards her.

⁵ *Que* occurs in some manuals (*tudque*) : it is omitted here, as also in the York Manual. The Surt. Soc. edition inserts (*et*) as necessary to the sense.

⁶ So that (1) God may give her grace to fulfil her duties ; and that (2) God may defend her cause if she should in future be wronged. Gen. xxxi. 50-53.

⁷ For *actor* the common and correct reading is *auctor* : less literally, the father of lies.

⁸ Or, faithful to her troth and her duty.

Joined to one husband may she shun all forbidden ways. May she fortify her own weakness by the might of self-discipline. May she be for modesty grave, by purity venerable, in he[avenly] doctrines⁹ [learned and wise. May

⁹ One leaf is here wanting from the MS. In all Manuals of the same type, the Bridal Blessing is immediately followed by a long rubric beginning *Notandum* [*est*] *quod hec clausula Deus qui tam, &c.* ; prohibiting the use of that clause in second marriages, and giving the reasons. This kind of benediction, or consecrating formula, ought not to be repeated : for that which has once been blessed, remains so for ever ; the first benediction holds, and to repeat it would be to cast doubts on its efficacy. When, therefore, widows or widowers remarry, since they have already been effectively consecrated, this sacramental blessing is not repeated. A second marriage does not represent the Mystic Union between Christ and his church, to which this benediction has reference. First marriages were appointed by the Lord ; second marriages were only permitted. The first marriage is the sacrament, the second is a continuation of the same sacrament. If, therefore, a widower marries a widow, this blessing is not repeated. If a widow marries a bachelor, in that case also it is not said, because the woman has been blessed already and consecrated flesh draws the unconsecrated that is joined to it in marriage into its own state. On the other hand if a virgin marries a widower, the benediction is said, on account of the position (in the sacramental figure,) of the bride as representing the church. It is also said in the second marriage of a widow's widower and of a widower's widow who had not been blessed in the first marriage. These remarks apply to the sacramental blessing only ; all others are said indifferently in all marriages. "And this question was discussed and determined in the Sacred Palace at Rome, and brought over (*translata*) into England by Master John Haysted A.D. 1321 ; and the cause of the discussion was, because a multitude of priests had at that time assembled at the Apostolic See to obtain the benefit of absolution for having indiscretely conferred blessings on second marriages. Therefore, on this point, a new statute is passed which thus begins : 'Desiring to put an end to the ancient controversy, we declare by this edict,' &c. It is given in full in many Manuals. The rubric proceeds, "Here it may be asked," &c., as in the text.

After the lacuna in our MS., we find ourselves at the above passage "this question was discussed," &c., but the references to Haysted and to the cause of the issuing of the Decree, as also the extract from the Decree are omitted.

Vide Decr. Greg. IX. lib 4. c. 21, 3. ; lib. 1. c. 21, 5.

she be a fruitful wife: may she be approved and innocent: and may she come to a desirable old age, and see her children's children unto the third and fourth generation: and attain to the rest of the blessed and unto the Kingdom of heaven. Through Thy Son Jesus Christ, &c. Through all ages of ages. R^y. Amen].

* * * * *

was discussed and determined in the sacred palace of the Lord Pope, in the year of the Lord MCCCXXI. Here it may be asked why second nuptials are not blessed. To this I answer that second marriage, although, when considered in itself, it is a perfect sacrament, yet considered in its order, with regard to the first sacrament, it has sacramentally somewhat of a defect, for it has not the full significance, since the flesh is not one¹ [as it is in the marriage of Christ and the Church, and by reason]² of this³ defect, the blessing is taken away from⁴ second marriages. But this is to be understood of second marriages, that are second [on the part of the man and]⁵ on the part of the woman only.

For if a virgin contract marriage with one who had a former wife, nevertheless the nuptials are blessed. There is preserved also in some measure the signification [even]⁶ in the order at first marriages. For Christ, although he has one Church espoused to him, nevertheless has many persons espoused to him in the one Church,⁷ but the soul cannot be the spouse of any other than Christ, for union with the devil is fornication, and not spiritual marriage. And for this reason when a woman marries the second time, the nuptials, because of the defect of the sacrament, are not blessed.

¹ Instead of a union of two in one as of Christ and his Church, there is a union of more than two, which spoils the figure.

² Omitted by mistake of the scribe.

³ For *unius* of one, read *hujus* of this.

⁴ i.e. is not said in.

⁵ Other Manuals contain these words; they have been omitted here by mistake of the scribe.

⁶ Etiam MSS.

⁷ By marriage a man enters into the holy state of matrimony with one wife, although the one wife, may be (successively) different persons.

After these things the priest shall turn to the altar and shall say: The peace of the Lord be with you evermore and Lamb of God in the usual manner. Then shall the bride and bridegroom rise from prayer, and the bridegroom shall receive the Pax from the priest, and shall present⁸ it to the bride, kissing her, and none other, neither he nor she. But the clerk receiving the Pax directly from the presbyter shall present it to the others according to the usual custom.

Communion.—We bless the God of heaven, and before all the living we will give thanks unto Him, because He hath dealt bountifully with us. In Easter tide, Alleluia, Alleluia.

Post Communion.

Let us pray.

May we be profited unto salvation, O Lord God, by the reception of this sacrament and by our continual confession of the Holy Trinity and⁹ of the indivisible Unity of the Same. Another Post Com. We beseech Thee, almighty God, accompany with thy gracious love¹⁰ the ordinances of thy providence, that what thou dost unite in lawful fellowship thou mayest keep in lifelong peace: Through [thy Son Jesus Christ] our Lord, [who liveth and reigneth, &c.]¹¹

After mass there shall be blessed some bread and wine or any pleasant drink¹² in a vessel, and they shall taste of it in the name of the Lord, saying thus:

The Lord be with you. [R^y. And with thy spirit.]

Let us pray.

Bless O Lord this bread and this drink and this vessel as Thou didst bless the five loaves in the desert and the six water pots in Cana of

⁸ Ferat, the technical expression for giving to another, the object called the Pax is *ferre pacem*.

⁹ Que omitted by mistake of the scribe.

¹⁰ Amore. Roman, favore.

¹¹ The York Manual prescribes a special benediction to be said, "with the chalice." The Roman Bridal Mass has also a special prayer of benediction at the end.

¹² Bonum potabile. A glass of wine is drunk in like manner at the end of the Jewish marriage service, after which the glass is broken to pieces.

Galilee, that all who taste thereof may be healthy, sober, and undefiled, O Saviour of mankind, Who livest [and reignest ever world without end. R^y. Amen.]

BLESSING OF THE BED.

On the night following when the bride and bridegroom shall have retired, the priest shall approach and bless the bed,¹ saying thus :

The Lord be with you. [R^y. And with thy spirit.]

Let us pray.

Bless, O Lord, this bed and all who rest therein, that they may abide in Thy peace, and persevere in doing Thy will, and live in Thy love, and come to old age, and be enriched with length of days : Through Christ our Lord. [R^y. Amen.]

Blessing on the bed only.

The Lord be with you. [&c.]

Let us pray.

Bless, O Lord, this couch, Thou that sleepest not nor slumberest : Thou that keepest Israel, keep Thy servants as they rest in this bed, from all the fantastic illusions of demons : keep them when they lie awake, that they may meditate in Thy precepts and while they sleep that they may feel Thy presence during their slumber, and here and everywhere be always defended by Thy help. Through Thy son Jesus Christ our] Lord, [who liveth, &c.]

Then shall be said the blessing on them in the bed, with Let us pray.

God bless your bodies and your souls and put His blessing upon you as He blessed Abraham, Isaac and Jacob. [R^y.] Amen.

Another blessing with Let us pray.

¹ In more modern rituals this ceremony is omitted or expressly forbidden, owing to the scandals to which it gave rise. Sometimes it is placed under stringent regulation, e.g. (*Rituale Constantiense 1846*) “ If from laudable piety the persons to be married request that their bed shall be blessed, let this blessing be said (*fiat*), in the early morning before the feast ; and let there be present at it only the father and mother of the spouses, or else two or three persons of the graver sort.

The hand of the Lord be upon you, and send you His holy angel to guard you all the days of your life. Amen.

Also another blessing.

The Father, Son and Holy Ghost, who is Three in number and one in Godhead,² grant you his blessing. Amen.

Having performed these things he shall sprinkle them with holy water; and so the priest shall depart and leave them in peace.

[CHURCHING OF WOMEN.]

Blessing for the Purification of a Woman after childbirth, before the door of the Church, after this manner.

Psalm—I will lift up (121).

Psalm—Blessed are all they (128).

Kyrie eleison, Christe eleison. [Kyrie eleison.]

Our Father.

And [lead] us not [into temptation :

[But deliver us from evil.]

V. [O Lord] Save thy handmaiden.

[R^y.] O my God, for she trusteth in thee.³

[V.] O Lord, hear my prayer ;

[R^y. And let my cry come unto thee.]

[V.] The Lord be with you :

[R^y. And with thy spirit.]

Let us pray.

O God, Who hast delivered this Thy handmaiden from the peril of childbirth : grant unto her to be devout in Thy service that she may faithfully fulfil her course in this world, and may finally attain unto rest and life eternal⁴ under the wings of Thy mercy : Through [Thy Son Jesus Christ] our Lord, [Who liveth, &c.]

Then he shall sprinkle her with holy water, receive⁵ her into the church by the right hand and say, Enter into the temple of the Lord, that thou

² *Mummiae* ; *Numine* is meant, but some Manuals have *Nomine*. In the York Use the service ends with the censing of the bed.

³ After this some manuals have, *Be to her a tower of strength : From the face of the enemy.*

⁴ Read *perpetuam vitam et quietam* or *quietem perpetuam* as in other Manuals.

⁵ The common reading is *inducat* lead.

mayst have life eternal, and mayst live ever world without end. [R7.] Amen.

[THE ORDER FOR MAKING A CATECHUMEN.]

The order according to which infants are to be made catechumens.¹ The godfathers and god-

¹ The Baptismal Ceremonies of the ancient Church were grouped under five parts :

1. The Consignation and Exorcism, on the person's reception as a catechumen. The office was sometimes entitled *Ad Christianum Faciendum*, and the catechumen was henceforth regarded as a Christian, though as yet an imperfect one, or rather, in the state of being made a Christian. He remained under instruction and probation, for a certain period of months or even years. In later centuries the office was retained, but it became a mere preliminary part of the baptismal rite, being performed immediately before it. In the early Scottish Church, children were made catechumens on the eighth day (*S. Patr. Can.*) and remained such (except in cases of necessity) till the yearly seasons of baptism (Easter and Pentecost.)

2. The Consecration of the element. This was performed on the Eves of Easter and Pentecost, and also at other times if necessary. The chief part of this office was the Preface and other prayers, including the Words of Institution, in all which there was a resemblance to the Consecration of the Eucharist. In many baptisms water already consecrated was used, and therefore this part of the service was omitted.

3. The Act of Baptism proper.

4. Confirmation, the essence of which consisted in sacramental unction with hallowed oil. In the West this rite has always been administered by a bishop. When a bishop was not present at the baptism, one was sought out as soon as possible, to complete (*consummare*) the rite. As dioceses increased in size, the normal period was extended to within seven years. Finally it became the regular custom to bring the child to be anointed by the bishop at the age of seven years. But originally the separation of baptism and the sacramental anointing was exceptional. Numerous authorities can be quoted.

5. First Communion. The child having been baptized and anointed, was immediately taken to the altar and communicated. An old Ordo Romanus forbids women to suckle their children between baptism and first communion.

Other ceremonies were—the giving of a white robe to the newly baptized, putting a taper into his or her hands, the kiss of peace, laying on of hands, tasting of milk and honey, washing of the feet (John xiii. 1-15), benediction.

During the age to which the Rathen MS. belongs, the five parts of the whole were usually inscribed in Manuals

mothers shall come² with the infant to the priest at the door of the church; and he shall inquire if the infant be male or female, and if it has been baptized at home, and by what name it is to be called. For even if it shall have been baptized at home through being in danger of death, he shall perform all the following service except the dipping into water. A male shall be placed on the right hand of the priest, a female on the left. After asking these questions the priest shall ask³ the name of the infant and shall blow⁴ thrice on his face, saying, Receive the Holy Ghost. Receive the Holy Ghost. Receive the Holy Ghost.

in one unbroken series. The first part was now conjoined with the second or third. The fourth and fifth had not yet been customarily transferred to later periods. The tendency to do so had, however, begun. In some copies of Manuals belonging to various Uses, the person baptized is communicated, only *si etas eius id deposcat*.

In Leofric's Sacramentary the rubric about the bishop and confirmation is omitted, but the presbyter is directed to communicate the newly baptized person. In the Missal of Robert of Jumièges, the Body and Blood are directed to be given, and not as in many MSS. the Body alone. According to the Pontifical of S. Thomas of Canterbury, if a bishop be not present, the Body and Blood are to be given by the presbyter without confirmation. Some other MSS. give the same direction.

Radulph Ardens (12th cent.) mentions the necessity of communicating infants. Bona says the practice died out in Gaul in the twelfth century; but in other places it lingered on for a long time afterwards. Nicephorus (14th cent.) refers to it as existing in his day. The Mediaeval Manuals of the British Isles generally represent in this respect a transition state.

² For *accidentibus patruis et matruis* read *accendant patrui et matrui*.

³ *Interrogare nomen infantis* seemingly means not to ask what the child is to be called (= *inquirere nomen*) but to utter or proclaim it or address him by it. The word *ask* therefore, given above, is used in the same sense as in the expression to "ask banns."

⁴ For *exsufflans* read *exsufflet* or perhaps rather *insufflet* (York). The triple blowing and the formula "Receive the Holy Ghost" are characteristic of the York Manual. And here we have one of a few slight variations from the Sarum occurring in our Manual, which if we were able to trace them to their origin, might cast some light on the provenance of our MS.

Depart, O devil, from this image of God, being rebuked by Him, and give place to the Holy Ghost. In the name of the Father and of the Son and of the Holy Ghost. Amen.

Then he shall make a cross¹ on the infant's brow (having asked his name) saying, The sign of the holy cross² of Jesus Christ our Lord, I put upon thy brow.

And thereafter, in like manner, he shall make a cross on the infant's breast, saying, The sign of the Saviour Jesus Christ our Lord I put upon thy breast. In the name of the Father, &c.

The priest shall also make a cross on the infant's brow (having asked his name), saying, I sign thee with the sign of God the Father Almighty and of the Son and of the Holy Ghost, that he may make thee whole all the time of thy life, that the devil may have no part in thee nor power over thee, but the Divine Trinity, who reigneth ever world without end. Amen.³

Then the priest, laying his right hand on the infant's head, shall say⁴ thus :

The Lord be with you.

R^y. [And with thy spirit.]

Let us pray.

Almighty and everlasting God, the Father of our Lord Jesus Christ, be pleased to look upon this Thy servant (hand-maiden) N, whom Thou hast been pleased to call unto the rudiments of the faith; deliver him (her) from all blindness of heart and body: break asunder all the chains of Satan wherewith he (she) hath been bound; open to him (her), O Lord, the gate of Thy

¹ Other manuals say "with his thumb" *cum pollice*.

² This is the same as in the York Manual, Sarum has "The sign of the Saviour," &c.

³ This paragraph is not in the Manuals of Sarum York and S. Asaph. It appears, however, with variations in the Missal of Robert of Jumièges, and in the Pontifical of S. Thomas of Canterbury. The idea suggested by this fact is that the Rathen Manual is possibly a copy from an authority older than the extant Sarum and other Manuals.

⁴ *Dicens* ought to be *dicat*. It seems to be a mistaken expansion of the contraction *di* which I find in one early printed edition, (Abdn. Univ. Libr.)

mercy, that imbued with Thy wisdom, he (she) may be freed from the pollutions of all lusts, and in the sweet savour of Thy commandments may joyfully serve Thee in Thy Church and advance from day to day, that, having received Thy healing, he (she) may be made fit to attain unto the grace of baptism: Through the same Thy Son Jesus Christ our Lord, Who is to come to judge the quick and the dead and the world by fire. [R^y. Amen.]

Let us pray.

Graciously hear our prayers, we beseech Thee, O Lord, and preserve this Thy elect servant (handmaiden) N. by the power of the Lord's Cross, with the mark of which we sign him (her), that observing the first instructions of the greatness of Thy glory, he (she) may by the keeping of Thy commandments attain unto the glory of the new and second birth: through the same Thy Son Jesus Christ our Lord, Who is to come to judge the quick and the dead and the world by fire. [R^y. Amen.]

Let us pray.

O Ood, Who art in such wise the Creator of the human race that Thou art also their Redeemer, be merciful to the people of Thine adoption, and take into the bonds of the New Covenant the offspring of the New Birth, that what the children of promise could not obtain by Nature, they may rejoice that they have received by Grace: Through [Christ our Lord. R^y. Amen.]

Exorcism of salt, without The Lord be with you and without Let us pray.

I exorcise thee, creature of salt, in the name of the Father Almighty, and in the love of Jesus Christ our Lord, and in the power of the Holy Ghost; I exorcise thee by the living God, by the true God, by the holy God, by the God Who created thee for the protection of the human race, and commanded thee to be consecrated by His servants for the people coming unto the faith, that by the name of the Holy Trinity thou mayest be made a saving and sacred mystery for putting the enemy to flight. Wherefore we pray Thee, O Lord our

God, surely to sanctify and fully to bless
here he shall look towards the salt that to all who receive it, it may become a perfect medicine, abiding within them, in the name of the same Jesus Christ our Lord, Who is to come to judge the quick and the dead and the world by fire.
[R. Amen.]

Then shall the priest ask the name of the child, and he shall put of the salt itself on his mouth, saying, N. Receive the salt of wisdom, that Jesus Christ our God may be merciful to thee unto life eternal. [Amen.]

After the salt has been given, the priest shall say,

The Lord be with you, [&c.]

Let us pray.

On a male or female.

God of our fathers, the Creator of the whole world, we humbly entreat Thee, be pleased graciously to behold this Thy servant N. that as he now tastes this first food of salt, so Thou wouldest never again suffer him to hunger in vain to be filled with the food of heaven: in such wise, O Lord, that he may ever be fervent in spirit, rejoicing in hope, continually serving Thy holy name; and lead him to the laver of the new and second birth, that with Thy faithful he may obtain the eternal gifts of Thy promises: Through Christ [our Lord. R.] Amen.

Here follows a prayer over a male only, the priest saying, Let us pray.

O God of Abraham, God of Isaac, God of Jacob, the God Who didst appear to Thy servant Moses on Mount Sinai, and didst lead forth the children of Israel from the land of Egypt, sending unto them the angel of Thy mercy to guard them by day and by night; we beseech Thee, O Lord, that Thou wouldest be pleased to send Thy holy angel to guard in like manner also this Thy servant N. and to bring him to the grace of Thy baptism, *without* through Christ [our Lord.]

Adjuration over a male or female. Let us pray.¹

¹ By a mistake of the scribe, *Oremus* is written in red.

Therefore, O accursed devil, acknowledge thy sentence and give honour to the living and true God; give honour to Jesus Christ His Son, and to the Holy Ghost, and depart from this His servant N., for Jesus Christ our Lord and God hath been pleased by the gift of the Holy Ghost to call² him to Himself unto His holy grace and blessing, and to the font of baptism; and this sign of the holy cross, *here the priest shall make the sign of the cross upon the brow of the infant*, which we set upon his brow, do thou, O accursed devil, never dare to violate. Through Him who is to come to judge the quick and the dead and the world by fire. Amen.

This prayer following is said over a male only.

The Lord be with you, [R. And with thy spirit.]

Let us pray.

O God, the immortal Guard of all who ask of Thee, the Deliverance of them that call upon Thee, the Peace of them that make their requests unto Thee, the Life of believers, the Resurrection of the dead; I invoke Thee, O Lord, for this Thy servant N. who, seeking the gift of Thy baptism, desires to obtain by spiritual regeneration Thine everlasting grace: receive him, O Lord, and because Thou hast been pleased to say, Ask and ye shall receive, Seek and ye shall find, Knock and it shall be opened unto you; grant to him therefore the gift that he seeketh, and open to him the gate at which he knocketh, that obtaining the eternal blessing of the heavenly laver, he may receive the gift of Thy promise the heavenly kingdom: Who livest and reignest with God the Father [in the unity of the Holy Ghost, God ever world without end. R. Amen.]

Adjuration over a male only, without Let us pray.

Hear, O accursed Satan, and adjure by the name of the Eternal God and of the Saviour Jesus Christ His Son; and vanquished, thou and all thy envy, depart, trembling and groaning; thou hast no part in this servant of God, N., now meditating heavenly things, and about to renounce thee and thy world, and to acquire a

² *Vocari*, read *Vocare*.

blessed immortality. Give honour therefore to the Holy Ghost who now cometh unto him, in order that, descending from the highest height of heaven, and overthrowing thy wiles, He may bring to perfection his purified breast, that is, the temple and habitation sanctified unto God, and that wholly delivered from all the guilt of his past sins, this servant of God may continually render thanks unto the Eternal God, and bless His holy name ever world without end. [R^v.] Amen.

Exorcism over a male only without The Lord be with you.

I exorcise thee, O unclean spirit, in the name of God the Father Almighty and of the Son and of the Holy Ghost, that thou go forth and depart from this servant of God, N. for, thou accursed one, who art damned and to be damned, He himself commands thee, Who walked upon the sea, and Who stretched forth His right hand to Peter when he was drowning. *Also the adjuration over a male:* Therefore, O accursed [devil] as above.¹

This prayer following is said over a female only, without The Lord be with you, but with Let us pray.

God of heaven, God of the earth, God of the angels, God of the archangels, God of the patriarchs, God of the prophets, God of the apostles, God of the martyrs, God of confessors, God of virgins, God of all who live well; God to whom every tongue confesseth and every knee bendeth, of them that are in heaven and on earth and under the earth: I invoke thee, O Lord, for this Thy handmaiden, N., that thou wouldest be pleased to bring her unto the grace of Thy baptism.

Also, adjuration over a female. Therefore, O accursed, as above.

Also, there is said over [her] this prayer following without The Lord be with you, but with Let us pray.

God of Abraham, God of Isaac, God of Jacob, God Who didst deliver the tribes of Israel from

¹ *Ut supra*, in black, perhaps by mistake of the scribe; but it occurs here systematically.

Egyptian bondage, and in the desert didst instruct them by Thy servant Moses regarding the keeping of Thy commandments; and Who didst deliver Susanna from the false accusation: I humbly beseech Thee, to deliver also this Thy handmaiden, N., and that Thou wouldest be pleased to bring her to the grace of Thy baptism.

Also, adjuration over a female, Therefore, O accursed, as above.

Also, exorcism over a female only, without The Lord be with you and without Let us pray.

I exorcise thee, O unclean spirit, by the Father and the Son and the Holy Ghost, that thou go forth and depart from this handmaid of God, N., for, thou accursed one, who art damned and art to be damned, He himself commands thee who opened the eyes of him that was born blind, and raised Lazarus from the tomb after he had been four days dead.

Also adjuration over a female. Therefore, O accursed, as above.

From this point, however, it is said both over a male and over a female. Here the priest shall make a cross with his thumb on the infant's brow, holding his right hand on his head, saying after this manner, without The Lord be with you and without Let us pray.

I beseech Thine eternal and most merciful loving kindness, O Lord, Holy Father, Almighty and Everlasting God, Who art the Author of light and truth, on behalf of this Thy servant, N., that Thou wouldest be pleased to enlighten him with the light of the understanding of thee: cleanse and sanctify him: grant him true knowledge, that he may be made meet to come unto the grace of Thy baptism; may he have firm hope, right counsel, holy doctrine, that he may be fit to receive the grace of Thy baptism. Through Christ [our Lord. R^v. Amen.]

Another prayer without The Lord be with you and without Let us pray.

And forget not thou, Satan, that pains await thee, that torments await thee, that the day of judgment awaits thee, the day of everlasting punishment, the day which is to come as a fiery oven; in which eternal destruction shall

come upon thee and all thy angels; and therefore, thou who for thy wickedness art damned and to be damned,¹ give honour to Jesus Christ His Son, give honour to the Holy Ghost the Paraclete, in Whose name and by Whose power, I command thee, O unclean spirit, whichsoever thou art, to go forth and depart from this servant of God, whom to-day the same Jesus Christ our Lord and God, by the gift of His mercy, hath been pleased to call unto His holy grace and blessing and to the font of baptism that he may become His temple through the water of regeneration unto the remission of sins. In the name of the same Jesus Christ our Lord, who is to come to judge the quick and the dead and the world by fire. Amen.

Having said these words the priest shall say: The Lord be with you. [R. And with thy spirit].

The Gospel according to Matthew (xix. 13-15). At that time there were brought unto Jesus little children [&c. to] departed thence.

According to Matthew (xii. 25-30). At that time: Jesus answered and said [&c. to] and my burden is light.

² *Then shall the priest spit in his left hand and with his right thumb shall touch the ears and nostrils of the infant with the spittle, and shall say: at the right ear, AFFETA³ that is, Be opened; at the nostrils. ¶ Unto an odour of a sweet savour; at the left ear, But thou, O devil, take to flight, for the judgment of God draweth nigh.*

Then shall the priest tell the godfathers and godmothers, together with the bystanders to say Our Father, Hail Mary, and I believe, which the priest himself shall also say in the hearing of all.⁴ Then the priest, taking the infant by

¹ The words "give honour to the living God," are omitted probably by inadvertence.

² At the baptism of James VI. this ceremony was omitted, in deference to the wish of his mother.

³ Ephphatha: Mark vii., 34.

⁴ In the service books of the Sarum order the Lord's Prayer was ordinarily said *secreto* (except in the Liturgy) down to the two last clauses. The Ave Marie was said

the right hand and asking his name, shall say, N. I deliver to thee the sign of Jesus our Lord in the right hand, that thou mayest sign thyself and defend thyself from the enemy, that thou mayest abide in the Catholic faith⁵ and have eternal life and live ever world without end. Amen.

Then he shall sign him with the hand itself, saying, I sign thee with the sign of Jesus Christ our Lord by thy right hand, that it may preserve thee against thy adversaries, that thou mayest have eternal life and mayest live ever world without end. Amen. *After so saying, the priest shall say over the infant,* In the name of the Fa~~T~~ther and of the S~~T~~on and of the Holy~~P~~ Ghost. Amen.

Then the priest, taking the catechumen by the right hand shall bring him into the church, and, asking his name, shall say, Enter into the temple of God, that thou mayest have eternal life and live ever world without end. Amen.⁶

secreto. The Apostles' Creed (which was not used at the Mass), was also said *secreto*, down to the two last clauses. This is why the rubric calls attention to the fact that here each of these formulae is to be said aloud to the end. The action prescribed was frequently performed by the lay-folk (in this case under the priest's leading), and was one of the most common features of the devotions of the laity. Before the Reformation many people seldom used any other private or family prayers, a practice which continued in remote corners till comparatively recent times. The inhabitants of North Rona (an islet about 60 miles north of the Butt of Lewis), till they became extinct, had no other form of public worship than the recitation every Lord's Day in the ruined chapel of S. Ronan, of the Lord's Prayer, the Creed, and the Ten Commandments.

⁵ In the Church of Scotland before the Reformation the faith publicly received, and confessed, comprised the doctrines taught in Scripture and in the decrees of the first four councils.

⁶ Here ends the order for preparing candidates for baptism. In the primitive church the same or similar rites and prayers were used partly at the beginning partly during the course, and partly at the end, of their catechetical instruction. The numerous exorcisms and adjurations were due to the belief that, so long as a person remained in "gentility" (i.e. heathenism) he was possessed by the spirit "who worketh in the children of unbelief" (Eph. ii. 2), and who therefore had to be

[THE SANCTIFICATION OF THE WATER.]

When the font is to be cleansed and refilled with pure water (which ought to be done often on account of the corrupting of the water), then the following litany is always to be said as on the Eve[s] of Easter and Pentecost.

Lord, have mercy.

Christ, have mercy.

[Lord, have mercy.]

O Christ, hear us.

[O Christ, graciously hear us.]

O God the Father, of heaven, have mercy upon us.

O God the Son, Redeemer of the world, have mercy upon us.

O God the Holy Ghost, have mercy upon us.

Holy Trinity, One God, have mercy upon us.

Holy Mary pray for us.

Holy Mother of God, . . . " "

Holy Virgin of virgins, . . . " "

S. Michael, " "

S. Gabriel, " "

S. Raphael, " "

All ye holy angels and archangels, " "

All ye holy orders of blessed spirits, " "

S. John Baptist, " "

All ye holy patriarchs and prophets, " "

S. Peter, " "

S. Paul, " "

S. Andrew, " "

S. John, " "

S. James, " "

S. Thomas, " "

S. Philip, " "

S. James, " "

S. Matthew, " "

S. Bartholomew, " "

S. Simon, " "

S. Thaddeus, " "

S. Matthias, " "

S. Mark, " "

S. Luke,	.	.	.	.	.	.	pray for us.
All ye holy disciples and ye innocents,	"	"	"	"	"	"	"
All ye holy apostles and evangelists,	"	"	"	"	"	"	"
S. Stephen,	.	.	.	.	.	"	"
S. Laurence,	.	.	.	.	"	"	"
S. Vincent,	.	.	.	.	"	"	"
S. Linus,	.	.	.	.	"	"	"
S. Cletus,	.	.	.	.	"	"	"
S. Clement,	.	.	.	.	"	"	"
S. Fabian,	.	.	.	.	"	"	"
S. Sebastian,	.	.	.	.	"	"	"
S. Cosmas,	.	.	.	.	"	"	"
S. Damian,	.	.	.	.	"	"	"
S. Primus,	.	.	.	.	"	"	"
S. Felician,	.	.	.	.	"	"	"
S. Dionysius with thy companions,	"	"	"	"	"	"	"
S. Victor with thy companions, ¹	"	"	"	"	"	"	"
S. Sylvester,	.	.	.	.	"	"	"
S. Leo,	.	.	.	.	"	"	"
S. Jerome,	.	.	.	.	"	"	"
S. Augustine,	.	.	.	.	"	"	"
S. Isidore,	.	.	.	.	"	"	"
S. Julian,	.	.	.	.	"	"	"
S. Gildard,	.	.	.	.	"	"	"
S. Medard,	.	.	.	.	"	"	"
S. Alban,	.	.	.	.	"	"	"
S. Eusebius,	.	.	.	.	"	"	"
S. Swithin,	.	.	.	.	"	"	"
S. Birinus,	.	.	.	.	"	"	"
All ye holy confessors and hermits,	"	"	"	"	"	"	"
S. Mary Magdalen,	.	.	.	.	"	"	"
S. Margaret,	.	.	.	.	"	"	"
S. Mary of Egypt,	.	.	.	.	"	"	"
S. Scholastica,	.	.	.	.	"	"	"
S. Petronilla,	.	.	.	.	"	"	"
S. Genevieve,	.	.	.	.	"	"	"
S. Sother,	.	.	.	.	"	"	"
S. Praxedis,	.	.	.	.	"	"	"
S. Prisca,	.	.	.	.	"	"	"
S. Thecla,	.	.	.	.	"	"	"
S. Edith,	.	.	.	.	"	"	"
S. Afra,	.	.	.	.	"	"	"

expelled. In the Middle Ages it was universally and without question believed that an unbaptized child was inhabited by a demon, which was driven out by the baptismal prayers.

¹ Here usually follows the clause: "All ye holy martyrs, pray for us." The omission is probably a mere lapse of the pen.

All ye holy virgins, . . . pray for us.
All ye Saints,¹ " "
Then shall the priest say after this manner.
The Lord be with you. [R^y. And with thy spirit.]

Let us pray.

Almighty and Everlasting God, be present at the mystery, be present at the sacrament of Thy great lovingkindness, and send forth the spirit of adoption to re-create the new peoples which the font of baptism labours to bring forth to Thee, that what is to be done by our humble ministry may be fulfilled by the effect of Thy mighty grace. Through thy Son Jesus Christ our Lord . . . of the same² Holy Ghost.

Here the priest shall change his voice, saying after the manner of a preface.³

Ever world without end. Amen.

[V.] The Lord be with you.

[R^y.] And with thy spirit.

[V.] Lift up your hearts.

[R^y.] We lift them up unto the Lord.

[V.] Let us give thanks unto our Lord God.

[R^y.] It is meet and right so to do.

It is very meet and right, just and healthful that we should at all times and in all places give thanks unto Thee, O Lord, Holy Father,

¹This litany contains the names of no Scottish Saints, as are found, for example, in the Litany of the Culdees of Dunkeld. Nor does the list of invocations include the names of all the saints that are usually given in litanies, and the reason is that this is an abbreviated litany for use on a special occasion. It contains more names, however, than the Roman litany for the Eves of Easter and Pentecost, except that the Roman adds invocations of the Doctors, SS. Anthony, Benedict, Dominic, and Francis, and, in general classes, all priests, levites, monks and female saints.

²This word is inserted because the Holy Spirit is mentioned in the body of the prayer. The prayer itself corresponding as it does to the Secret of the Mass, was said privately except the last clause which was recited aloud or sung.

³In a loose and popular sense the preface was supposed to begin with the last clause of the Secret. In the correct and proper sense, it begins with the words, "It very meet and right," &c,

Almighty and Everlasting God.⁴ Because by Thy invisible power Thou dost in a marvellous manner work the effect of Thy sacraments, and although we are unworthy of performing mysteries so great, yet forsake not Thou the gifts of Thy grace, but incline Thy merciful ears even to our prayers. O God, Whose Spirit, in the very beginning of the world, moved to and fro upon the waters that even then⁵ the nature of water⁶ might receive⁷ the power of sanctifying. O God, Who, washing away the sins of the guilty world, didst show a resemblance of regeneration in the very outpouring of the flood, that⁸ by the mystery of one and the same element there might be both an end to sin and a beginning to grace. Look, we beseech Thee, O Lord, on the face of Thy Church and increase therein Thy regenerating influences, Thou who by the rushing stream of Thy flowing grace makest glad Thy city, and for the renewing of the nations, dost open the fountain of baptism to the whole world, that by the power of Thy glorious name it may receive of the Holy Ghost the grace of Thy Only-Begotten. *Here the priest shall divide the water in the form of a cross.*⁹

That He may make this water, prepared for the regeneration of men [to be fertile] through the secret mingling therewith of his own light¹⁰

⁴This clause with or without slight verbal changes is common to all prefaces of this kind.

⁵*Ut iam tunc*, commonly *ut etiam tunc*.

⁶*Aquarum*. The scribe has omitted *natura*

⁷Literally, conceive.

⁸*Ut* omitted.

⁹That is, make a cross in the water with his extended hand.

¹⁰*Luminis*. The common reading is *numinis*—of His own Godhead, or, of his own Divine Presence.

These words are at the bottom of the last page of one of the fasciculi which compose the MS.: the rest of the long prayer for the sanctification of the water, with its curious manual and other acts, the baptismal service proper, and the order for communicating the newly baptized are all wanting. The rite of confirmation, i.e., anointing with holy oil, occurring in the penultimate

[and that from the pure womb of the divine fountain, through the sanctification it hath received, there may come forth a heavenly offspring, born again, and made a new creature ; &c., &c.]

[OFFICE OF THE DEAD.]

[LAUDS]

. . . . thou greatly enrichest it. The river of God is full of water [etc. to the end] Ps. lxxv., 9-13.¹

place, properly belongs to the Pontifical rather than to the Manual, but for the sake of convenience, it is often inserted in Manuals with the title "The Blessing of children (*puerorum*)."

¹ The Office of the Dead was properly a Commemoration of the Second Advent and the Final Judgment. According to the customs of Sarum it was repeated daily after the ordinary morning and evening services. It had First Vespers, and Matins (with Lauds) but not Second Vespers. The usual opening verse (*versus aperiens*) "O God, make speed" &c. with the verse that at Matins preceded it, "O Lord, open Thou my lips &c.," and the similar verse at Lauds, were omitted. The closing verse (*versus clusor*) "Bless we the Lord" was also omitted. Ps. xciv. (*Venite*), with its invocatory, was said on All Souls' Day only. The service began "absolutely" with the Anthem to the Psalms and ended with the words "May they rest in peace. Amen." No hymns were sung and for "Glory be to the Father" &c. after each psalm, there was substituted "Grant them, Lord, eternal rest and make Thine everlasting light to shine upon them." At Matins there were three nocturns, each containing three psalms and three lessons with three very solemn responsories. At the daily recitation one nocturn was said every night, so that if the occurrence of festivals did not interrupt the order, three nocturns would be said twice weekly. The office was not said on Saturday evening and Sunday morning. On the occasion of a death, or funeral, the nocturns were said in full.

In Manuals, the Office of the Dead, is preceded by the Order for the Visitation of the Sick, the Litanies for the Dying, and the Commendation of Souls. These were the sickbed and deathbed services. Then followed the psalms and prayers said between the house and the church during the removal of the body, &c. And then comes the office of which a portion appears in the text. It begins with Vespers, commonly called the *Placebo* from the first word of the first anthem. "I will please the Lord in the land of the living" (Ps. cxvii., 9). Similarly

*Anthem.*² Hear my prayer, O Lord, unto Thee shall all flesh come.

Ps. [lxiii.] O God, Thou art my God; unto Thee, &c. [Ps. lxvii.] God be merciful.

Anthem. Thy right hand upholdeth me, O Lord,

[Isa. xxxviii. 10-20.] I said in the midst of my days, [etc. to] in the house of the Lord.

Antiphon. Thou hast delivered my soul, O Lord, that it perished not.

[Pss. 148-150.³] Praise the Lord from the heavens, &c.

Antiphon. Let everything that hath breath praise the Lord.

¶. Grant them, Lord, eternal rest.

[R.] And make Thine everlasting light to shine upon them.

[Luke i. 68-79.] Blessed be the Lord God of Israel, &c.

Antiphon. I am the Resurrection and the Life: he that believeth in Me, though he were dead, yet shall he live; and he that⁴ believeth in Me shall never die.

Nocturns and Lauds together are called the *Dirge*, from the first word of the first anthem. *Dirige*, &c. "Make straight my way, O Lord, my God, before Thy face." Ps. v. viii. Hence also, according to some, is the Scots word *dreie*; while others derive it from the French. Lauds consist of Pss. li., lxxv., lxiii., lxvii., the prayer of Hezekiah, and Pss. cxlvii. to cl., *Benedictus*, Ps. xxx., with versicles and prayers. The Rethen Manuel is peculiar in having only one prayer, i.e., two prayers said as one, *Inclina* and *Fidelium Deus* under one *per*.

These notes will enable the reader to understand the nature of that portion of the text which is not now in the MS. After the lacuna mentioned above, p. 49, we find ourselves near the end of the second psalm at Lauds of the Dead.

² The anthem here means a verse, of which the first few words were sung before the psalm, while the whole verse was sung after the psalm. It was normally taken from the psalm itself but it was often derived from other sources.

³ These two psalms, 148-150 being invariable, are seldom given in full except in the Ordinary of the Office. Each set is sung as one psalm, that is "Glory be to the Father" &c., or in the Office of the Dead its equivalent, is sung only after the last of the set.

⁴ The words "vivit et" (liveth and) have been omitted by mistake of the scribe.

Lord, have mercy.
[Christ, have mercy.]
[Lord, have mercy.]

Our Father.—And lead us not [into temptation.]

[R.] But deliver us [from evil.]
[Ps. xxx.] I will extol Thee, O Lord, [&c. to]
I will give thanks unto Thee for ever.

Antiphon. Grant them, Lord, eternal rest :
And make Thine everlasting light to shine upon
them.

[V.] From the gate of hell.
[R.] Deliver [their souls,] O Lord.
[V.] I trust to see [the goodness of the Lord]
[R.] In the land [of the living.]
[V.] May they rest in [peace. R.] Amen.
[V.] O Lord, hear [my prayer :]
[R.] And let my cry come unto thee]
[V.] The Lord be with you.
[R.] And with thy spirit.]

Let us pray.

Incline [Thine ear, O Lord, unto our prayers
in which we humbly entreat Thy mercy for the
soul of Thy servant, which Thou hast com-
manded to depart out of this world : appoint it
a place in the land of peace and light, and
make it to be the fellow-heir of Thy saints.]
God of the faithful, [Who art the Maker and
Redeemer of all, have mercy on the souls of
all true believers, and grant unto them the
forgiveness of all their sins, that through [our]
affectionate supplications they may obtain the
mercy which they have always desired : Who
livest and reignest ever world without end. R.
Amen.¹ V. May they rest in peace. R. Amen.]

[BURIAL SERVICE.]

*After mass the priest shall draw near² to the
head of the deceased, while the Cantor begins the*

¹ The expression in the original “*sub uno per*” (under one *Through*) means that the two prayers are to have one conclusion ; but in this case it is not a happy conventionalism, for though the omitted conclusion begins “*through thy Son Jesus Christ our Lord,*” &c., the second prayer being addressed to Christ, ends, “*Who livest,*” &c.

² *Accedens—read accedat.*

Anthem. The sorrows of death have compassed
me, the pains of the grave have got hold upon
me.

After the third repetition³ there shall follow,

Lord, have mercy.

Christ, have mercy.

[Lord, have mercy.]

Our Father.

*The priest shall tell the bystanders to pray for
his⁴ soul.*

Enter not into judgment with Thy servant, O
Lord, for in Thy sight shall no man be justified,
unless there be given unto him through Thee⁵
the remission of all his sins. Let not, therefore,
Thy judicial sentence, we beseech Thee, over-
whelm him whom the true prayer of Christian
faith commands to Thee. But through the suc-
cour of Thy grace may he be counted worthy
to escape the judgment of vengeance, who,
while he lived, was sealed with the seal of
the Holy Trinity. In which Thou livest⁶ [ever
world without end. R. Amen.]

*Then the body shall be censed and the responsory
shall be sung :⁷*

Thou Who didst raise up Lazarus from the
tomb after he had begun to decay ; grant them
rest, O Lord, and a place of forgiveness. V.
Thou that art to come to judge the quick and
the dead and the world by fire. [R.] Grant
them [rest, O Lord, and a place of forgiveness.]

Lord, have mercy.

Christ, have mercy.]

[Lord, have mercy.]

Let us pray.

O God, unto Whom all things live, and in
Whose sight our bodies perish not by dying, but
are changed into that which is better ; we
humbly beseech Thee, that whatever guilt the
soul of Thy servant hath contracted by doing
that which was sinful and contrary to Thy will,

³ Of the anthem.

⁴ Or her ; the soul of the deceased.

⁵ This prayer is addressed to the Son.

⁶ *Vivit read vivis.*

⁷ This and the two following responsories are taken
from Nocturns of the Office of the Dead.

through the deception of the devil and its own wickedness, Thou in love and mercy wilt wash away¹ by Thy forgiveness, and command it to be taken by the hands of Thy holy archangels and carried into the bosoms of Thy patriarchs, even of Abraham Thy friend, and of Isaac Thy chosen, and of Jacob Thy beloved; and in the last day, the day of the great judgment, Thou wilt make it to receive its portion in that everlasting glory, which eye hath not seen nor ear heard, neither hath it entered into the heart of man to conceive, which Thou hast prepared for them that love Thee, Through Him who is to come [to judge the quick and the dead, and the world by fire. R. Amen.]

Responsory. Woe is me, O Lord, for I have sinned exceedingly in my life-time: what shall I do in my misery? Whither shall I flee, save unto Thee, my God? Have mercy upon me when Thou shalt come in the last day. V. My soul is exceedingly disquieted; but Thou, O Lord, succour it. [R.] When Thou shalt come [in the last day.]

Lord have mercy, [&c.]

Our Father, [&c.]

Let us pray.

Deal thus mercifully, we beseech Thee, O Lord, with Thy departed servant, that he may not receive the due punishment of his sins, who at least in his intention obeyed Thy will; and because here true faith joined him to the companies of the faithful, so there Thy compassion may associate him with the choirs of the angels. Through Him Who is to come, &c.

Responsory. Deliver me, O Lord, from death eternal, in that awful day when the heavens shall be moved and the earth, when Thou shalt come to judge the world by fire. V. That day will be a day of wrath, of mourning and of woe; a great day, and bitter, exceedingly: [R.] When thou shalt come to judge the world by fire.

Lord have mercy; Christ have mercy, [&c.]

Here the priest shall request (the bystanders) to

¹ Ablue read abluas.

pray for the soul of the deceased. Then (the body) shall be censed and sprinkled with holy water.

Our Father. And lead us not. But deliver. [Ant.] Enter not into judgment with Thy servant (or Thy handmaid), O Lord; for in Thy sight shall no man living be justified.

V. From the gate of hell.

[R.] Deliver their souls, O Lord.]

[V.] The Lord be with you.

[R.] And with thy spirit.]

Let us pray.

Incline Thine ear, O Lord, unto our prayers, in which we humbly beseech Thy mercy for the soul of Thy servant N. which Thou hast commanded to depart out of this world; that Thou wouldest appoint it a place in the land of peace and light, and make it to be a fellow-heir of Thy saints. Through [Christ our Lord, R. Amen.]

For a deceased woman.

We beseech Thee, O Lord, of Thy loving kindness to have mercy on the soul of Thy handmaid N., and cleansing it from the defilements of her mortal nature, grant unto it to partake of everlasting salvation. Through Christ [our Lord. R. Amen.]

Here the body shall be carried to the grave.

Anthem. Open unto me the gates of righteousness: I will go into them and I will praise the Lord. This is the gate of the Lord: the righteous shall enter into it.

Anthem. May the angels bear thee away into Paradise and the martyrs receive thee into their fellowship; and may they bring thee into Jerusalem, the holy city. Psalm [cxiv. + cxv.]² When Israel went out of Egypt [&c. to] from this time forth and for evermore.

V. Grant them, Lord, eternal rest, &c.

Then shall be repeated the Anthem.

May the angels bear thee away into Paradise, &c.

² Psalms cxiv. + cxv. form one psalm in the Latin and many other Psalters. On the other hand Ps. cxvi. is usually divided into two, the second beginning at verse 10.

With the yearning of kindly remembrance, Dearly-beloved brethren, let us make commemoration of our dear friend, whom the Lord hath taken out of the trials and temptations of the world, beseeching the mercy of our God, that He would be pleased to grant him a pleasing and quiet home, and would pardon all his stumblings whether due to his own rashness or to the slipperiness of the way; that He would grant him the grace of full forgiveness, and that whatsoever sin he hath committed in this world, through his own or any other's wickedness, He would blot out and wash it all away by His unspeakable loving kindness and tender mercy: Through Christ [our Lord. R^y. Amen.]

Let us pray.

We humbly beseech Thee, O Lord, Holy Father, Almighty and Everlasting God, for the spirit of our brother, whom Thou hast commanded to be taken¹ from the whirlpools of this world, that Thou wouldest be pleased to grant him a bright place of refreshment and quiet; let him go safely through the gates of the grave and the punishments of darkness, and may he dwell in the mansions of the saints and in the holy light which Thou didst promise of old to Abraham and to his seed; may his spirit suffer no injury; but when the great day of the resurrection shall come, be pleased to raise him up together with Thy saints and elect; blot out his transgressions and all his sins, and may he obtain with Thee the life of immortality and the eternal kingdom: Through Christ [our Lord. R^y. Amen.]

After the prayers are ended, the grave shall be opened, and the cantor shall begin the anthem.

Open to me the gates of righteousness: I will go into them and I will praise the Lord. This is the gate of the Lord; into it the righteous shall enter.

Psalm [118.] O give thanks unto the Lord for He is good [&c.] Now let Israel say,² &c.

¹ *Accersiri* by false analogy for *arcers*=arcessi**.

² A psalm was usually indicated by its opening words and not by its number. Here the beginning of the second

Let us pray.

We beseech Thy mercy, O Almighty and Everlasting God, Who hast been pleased to create man after Thine own image, to receive with kindness and compassion the spirit and soul of Thy servant, N., whom Thou hast commanded to be taken away this day from among human affairs and to be brought unto Thee; let not the shades of death have dominion over him, nor confusion and the blackness of darkness cover him, but cleansed from every stain of sin, and placed in the bosom of Abraham, may he rejoice to have found a place of refreshment; and when the day of judgment shall come, command him to be presented again before Thee with Thy saints and elect: Through Christ [our Lord. R^y. Amen.]

Let us pray.

O God, Who art ever attentive unto righteous supplications, and Who art pleased to have respect unto dutiful prayers: grant unto Thy servant, N., for whose departure³ we this day fulfil the (last) offices of human affection, an inheritance with Thy saints and faithful servants in the blessed gift: Through Christ [our Lord. R^y. Amen.]

Blessing of the grave.⁴

We pray Thee, O Lord, Holy Father, Almighty and Everlasting God, that thou be pleased to bless and sanctify this grave, and the body that is to be placed in it, that it may

verse is also given to distinguish this psalm from Psalms 106 and 136. Ps. 118 is not given in full because it was said regularly in one of the morning services, and therefore most priests would have it by heart. As used at the opening of a grave it was followed by "Grant them, Lord, eternal rest," &c., instead of "Glory be to the Father," &c., and then the anthem, "Open to me the gates," &c., was repeated.

³ *Deposition*, the act of laying down, or resigning the whole charge entrusted to one during this life. The Catholic Church seldom uses the harsh words *death* and *dead* in reference to the departed faithful.

⁴ The York Manual omits this prayer. The Cambridge MS. of that Manual has it in the margin. There is a Bodleian MS. which has it in the text.

be a means of healing to him that resteth therein, and a defence and protection from the fierce darts of the enemy. Through Christ [our Lord. R^y. Amen.]

Here the grave shall be sprinkled with water, and censed. Then the body shall be placed in the grave, while the cantor inceps the anthem, I will enter into, &c.

Psalm [42,] As the hart panteth after the water brooks . . . the health of my countenance, and my God.

Anthem. I will enter into the place of His glorious tabernacle, even unto the house of God.

Let us pray.

Let us pray, Dearly-beloved brethren, for the spirit of our dear friend, N., whom the Lord hath been pleased to deliver from the snares of this world, and whose body is this day delivered unto burial, that the mercy of the Lord may be pleased to place him in the bosom of Abraham, that when the great day of judgment shall come, he may cause him to be raised again and to be set at His right hand among His¹ saints and elect, Who liveth and reigneth [with the Father in the unity of the Holy Ghost, God ever world without end. R^y. Amen.]

Let us pray.

O God, Who are the true lover of human souls, keep far from all the torments of hell the soul of Thy servant, which, while it remained in the body true faith possessed, that, removed from the gates of hell, it may be counted worthy to be joined unto the society of Thine elect: Through Christ [our Lord. R^y. Amen.]

When the prayers have been finished, the grave shall be closed, the priest first saying² the absolution over the breast of the departed³ saying thus:

Here follows the Absolution.

The Lord Jesus Christ, who gave to the

¹ For *tuos* read *suos*.

² *Ponente*, putting the absolution on the breast, &c.

³ *Defuncti*. A defunct person is one who has fulfilled a charge or office and is therefore relieved from it.

Blessed Peter and to all his other Disciples the power of binding and loosing; Himself absolve thee, N., from every bond of sin; and in so far as it is permitted unto my frailty to absolve, I pray that thou mayest be absolved before the judgment seat of the same Jesus Christ our Lord, and that thou mayest have life eternal, and mayest live ever world without end. Amen.

Here the tomb shall be sprinkled with blessed water, and censed, while the cantor inceps the anthem, This is my rest.

Psalm [132] Lord, remember David [&c. to the end.]

Anthem. This is my rest for ever: here will I dwell: for I have desired it.

Let us pray.

O God, with Whom do live the spirits of the dead, and in Whom the souls of the elect, after they have laid down the burden of the flesh, rejoice with full felicity: grant unto us who call upon Thee, that the soul of Thy servant,⁴ which hath ceased to behold in time through the body the sight of this light, may enjoy⁵ the comfort of yonder everlasting light; let not the torment of death touch it; let not the pain of the fearful sight affect it; let not the dread of punishment torture it; let not its own⁶ chain of guilty deeds bind it; but having granted unto it the forgiveness of all sins, may it obtain the promised joys of the quiet for which it yearns: Through Christ [our Lord. R^y. Amen.]

Let us pray.

O Thou, Lord God Almighty, vouchsafe to lend Thy merciful ears to our supplications; do Thou send help to the wretched and grant them mercy: and receive in the peace of Thy

⁴ “Or handmaid, N.,” is added in most other copies. Throughout this service the Rathen MS omits the feminine alternative usually inserted.

⁵ *Pociatur*. This, or *potiatur*, is the usual reading. An early printed edition has *patiatur*.

⁶ *Propria*. The more usual idiom in English is, “the chain of its own guilty deeds.” The Sarum Manual reads “pessima,” very evil; the York, has “proxima,” very close.

saints the spirit of Thy servant which Thou hast delivered from the bonds of the flesh, that going safely past the place of punishment and the fire of hell it may be translated into the land of the living : Through Christ [our Lord. R^y. Amen.]

When the prayers have been finished, the officiant¹ shall put earth on the body cross-wise and shall cense the body and sprinkle it with blessed water,² and the cantor shall incept the anthem : Thou hast formed³ me of earth and hast clothed me with flesh : O Lord, my Redeemer, raise me again at the last day.

Psalm (139).⁴ O Lord, Thou hast searched me and known me the way everlasting.

Anthem. Thou hast formed me &c ; the anthem shall be repeated.⁵ While the psalm is being sung the body shall be entirely covered with earth.

Here there shall not be said, Let us pray.

I commend thy soul to God the Father Almighty : earth to earth, ashes to ashes, dust to dust. In the name of the Father and of the Son and of the Holy Ghost. Amen.

Then shall the priest say this prayer in this manner :⁶

It is indeed presumption, O Lord, that a man should venture to command a man ; a mortal, a mortal ;⁷ ashes, ashes, to Thee the Lord our

¹ *Executor officii.*

² The Sarum Manual adds “and while the following psalm is sung the body shall be entirely covered.”

³ The cantor here sang only the opening words of the anthem, “Thou hast formed,” which are all that are given here in ordinary copies of the Sarum. The anthem was sung in full after the psalm.

⁴ This psalm in Catholic worship is usually associated with the Resurrection either of Christ or of His people, or both. “Thou knowest my downsitting and mine uprising” : these words are associated with death and resurrection. The Introit of the Eucharist on Easterday is taken from this psalm.

⁵ *Recitatetur*,—error of the scribe for *repetatur*.

⁶ Sarum reads, *Then shall the priest say this prayer, without Let us pray.*

⁷ *Mortalem*. The ordinary reading is *moriturum* (Sarum and York).

God. But because the earth receives the earth, and the dust is turned into dust, until all flesh is reduced into its own original ; therefore, O God, most loving Father, we tearfully beseech Thy mercy, that Thou wouldst receive into the bosom of Abraham Thy Friend, and sprinkle with the dew of Thy refreshment, the soul of this Thy servant, which Thou art bringing from the noisome whirlpool of this world. May it be⁸ removed far from the cruel fire of eddying hell, and placed, through Thy gift, in blessed quietness ; and whatever⁹ sins cleave to it, worthy of punishment, do Thou forgive them by the most merciful goodness of Thy grace ; let it not receive the meed of its sin, but may it feel the loving kindness of Thy pardon ; and when, at the end of the world, the heavenly kingdom shall dawn upon all, may he, having been united unto the congregation of all the saints, rise again a new man with Thine elect, to be crowned on the right hand side : Through Christ [our Lord. R^y. Amen.]

Let us pray.¹⁰

O God, the Giver of life and the Renewer of the bodies of men, Who art willing that sinners should plead with Thee and should prevail : hear our prayers which with special devotion we tearfully pour forth for the soul of Thy servant, N., that Thou wouldst be pleased to deliver it from the torments of hell and to place it among the hosts of Thy saints, and wouldst command it to be clothed with the garment of heaven and with the robe of immortality, and to be comforted with the pleasant delights of paradise : Through Christ [our Lord. R^y. Amen.]

Psalm (148, 149, 150)¹¹ Praise ye the Lord

⁸ *Sicut* should be *sit*, the usual reading.

⁹ *Que*. The usual reading is *Si que*, &c., if any sins, &c.

¹⁰ *Oremus* is in red by mistake of the scribe.

¹¹ Sung as one ; that is, the usual ending “Grant them Lord eternal rest. &c.” is said after ps. 150 only. The three pss. as one are given in full in the Sarum. Accordinging to the York Use, they were not said here at all.

from the heavens. *Anthem.*¹ Let everything that hath breath praise the Lord.

*Prayer.*²

Fulfilling, according to the custom of the faithful, the dutiful office of burying the human body, let us in faith beseech God, unto Whom all things live, that He may raise again in the ranks of His saints this the body of our dear friend, N., buried by us in weakness ; and may command his spirit to be joined unto the holy and faithful, and that it may be counted worthy to enjoy with them ineffable glory and eternal felicity : Through Christ [our Lord. R^y. Amen.]

Psalm. (*Luke* 1. 68-79). Blessed be the Lord God of Israel.³

Anthem. I am the Resurrection and the Life ; he that believeth in Me, though he were dead, yet shall he live ; and whosoever liveth and believeth in Me shall never die.

Lord have mercy.

Christ have mercy.

[Lord, have mercy]⁴

Our Father [. . . . debtors.]

[V.] And lead us not [into temptation,]

[R^y. But deliver us from evil.]

[V.] From the gate of the grave

[R^y. Deliver their souls, O Lord]

¹ When the psalm is finished the whole anthem shall be said. Let everything, &c.,” Sarum.

² “Without The Lord be with you, and without Let us pray,” Sarum.

³ The Song of Zacharias is sometimes given in full, with special intonation, second tone. There was a little diversity here in the Salisbury customs, for while one MS says *This psalm shall not be sung here solemnly as at Matins, but in this manner (&c.)*; another says, *It shall be sung here solemnly as at Matins.* It is omitted altogether from the York Manual.

⁴ Sarum adds at this point : *Here the priest shall ask (the bystanders) to pray for the soul of the deceased, saying thus, For the soul of N. and for the souls of all the faithful deceased, Our Father. Then he shall say, And lead us not, &c.* (The first two words were said aloud, the rest *secreto* except the last two clauses). In the Rathen Manual the request to pray for the deceased, &c., is not made here, but it occurs further on, p. 57.

[V.] Enter not into judgment with Thy servant (or handmaid), O Lord :

[R^y.] For in Thy sight shall no man living be justified.

[V.] O Lord, hear [my prayer ;]

[R^y.] And let my cry come unto Thee.]

[V.] The Lord be with you.

[R^y.] And with Thy spirit.]

Let us pray.

O God, the Fountain of goodness, the Father of mercies, the Comfort of the sorrowful, the Forgiver of sins ; of⁵ Whose gift everything that is called good proceeds,⁶ favourably regard the supplications of Thy servants who call upon Thee ; and although our⁷ conscience pronounce us unworthy that Thou⁸ shouldest be moved by our petitions,⁹ so far as we are permitted we earnestly entreat Thee for mercy,¹⁰ for if we do not pray, we are afraid of being guilty in both respects ; both because Thou commandest sinners to plead with Thee, and because, though¹¹ not through our merit yet by Thy gift, it is granted that this should be performed by our ministry. Therefore, O Lord, Holy Father, Almighty and Everlasting God, Who didst appoint Thy Only Begotten¹² Son Jesus Christ to be incarnate of a virgin, to the end that He might loose us by His own blood from our age-long sin, and restore life to the world ; absolve from all guilt, we beseech Thee, the soul of our brother, N., which by Thy help hath been removed from the prison of the defiled material world.¹³ May it escape the snares of assaulting demons, since for its sake Thou didst send to

⁵ Deus in the text is a natural mistake for *de*.

⁶ The usual Sarum reading is, “ Of Whose gift everything that is good comes and proceeds.”

⁷ Proprie should be *propria*, the usual reading.

⁸ The construction is rather awkward, though Cicero uses *dignum est* with acc. and inf.

⁹ Some MSS here insert *yet* (tamen).

¹⁰ Literally, Knock at the ears of Thy mercy.

¹¹ Acsi. The same reading occurs in one early printed edition consulted. The usual reading is *etsi*.

¹² *Unigenitum* : the usual Sarum reading is *Unicum*.

¹³ Literally, of muddy (or filthy) matter.

earth Thine Only Begotten Son¹; deliver and absolve it from the² fire of eddying hell and place it in the pleasant abode of paradise. Let it not know, O most Merciful Father, that which burns in the flames, which grates in the pains, which terrifies in the darkness; but, prevented by the gift of Thy glorious grace, may it be counted worthy to escape the judgment of vengeance, and to enjoy the felicity of blessed rest and everlasting light: Through the same Christ [our Lord. R. Amen.]

Let us pray.

Unto Thee, O Lord, we commend the soul of Thy servant, N., that being dead to the world it may be alive to Thee and whatever sins it committed through frailty during its life and conversation in the world, wash Thou them clean away by the pardoning grace of Thy most merciful compassion: Through Christ [our Lord. R. Amen]

Psalm (51). Have mercy upon me, O God.

Anthem. [Grant them, Lord,] eternal rest [and make Thine everlasting light to shine upon them.]³

Our Father—for the soul of N., and for the souls of all whose bones rest in this cemetery and in others and for the souls of all the faithful departed. Then he shall say the verse

And [lead us] not [into temptation]

[R.] But deliver [us from evil.]

[V.] From the gate of the grave,

[R.] Deliver [their souls, O Lord.]

[V.] Give not, O Lord, unto the beasts the souls that confess to Thee;

¹ One authority inserts here, “deliver and absolve it from the black whirlpool of hell, since Thou hast redeemed it with the precious blood of Thy Only Begotten Son; deliver and absolve it from the cruel fire,” &c. Other Sarum authorities omit this insertion.

² *Truci*, cruel, is usually inserted here.

³ The usual Sarum reading is, “*And when this (prayer) has been said, the priest shall say in the hearing of all, Our Father: for the soul, &c., (as above) these latter words being in black, because uttered by the priest aloud. In the Rathen Manual they are in red.*

[R.] Forget not the souls of Thy poor unto the end.

[V.] The Lord be with you.

[R.] And with thy spirit.]

Let us pray.

O God, by Whose mercy do rest the souls of the faithful: graciously grant forgiveness of sins unto the souls of Thy servants and handmaidens, who here and everywhere rest in Christ, that absolved from all their guilt, they may rejoice with Thee without end: Through Christ [our Lord. R. Amen.]

After these things⁴ there shall be said the seven penitential psalms or at least Out of the depths (Ps. 130), with⁵ the anthem, [Grant them, Lord,] eternal rest [and make Thine everlasting light to shine upon them.]

Lord, have mercy.

Christ, have mercy

[Lord, have mercy.]

Our Father.

V. And [lead] us not [into temptation]

[R.] But deliver us from evil.]

[V.] From the gate of the grave,

R. Deliver their souls, O Lord.]

[V.] I believe to see [the goodness of the Lord.]

[R. In the land of the living.]

[V.] Enter not into judgment [with Thy servant.]

[R. For in Thy sight shall no man living be justified.]

[V.] The Lord be with you.

[R. And with Thy spirit.]

Let us pray.

May the prayer, O Lord our God, of the holy mother of God and ever virgin Mary and of Thy most holy apostle Peter and of all Thy saints, and the humble and devout supplication of this Thy household effectually plead with Thee for

⁴ That is, as is stated in the rubric usually given in Sarum Manuals, while the clerics are returning from the grave.

⁵ The York Manual appoints Ps. 130 only.

the soul of Thy servant, N., that it may obtain¹ the forgiveness of all sins for which we pray ; and that Thou wouldest not suffer that (soul) to be tormented with the pains of hell, which Thou hast redeemed with the precious blood of Thy Son Jesus Christ our Lord : Who with Thee liveth [and reigneth in the unity of the Holy Ghost, God, ever world without end. R. Amen.]²

Let us pray.

O God, Whose property it is ever to have mercy and to spare, have compassion on the soul of Thy servant, and forgive all its sins, that loosed from the bonds of death it may pass over unto life : Through [Christ our Lord. R. Amen.]

For a deceased woman.

We beseech Thee, O Lord, of Thy goodness have mercy on the soul of Thy handmaid, N., and now that it hath been delivered from the corruptions of mortality, restore it unto the inheritance of everlasting salvation : Through [Christ our Lord. R. Amen.]

¹ *Optineat.* The interchange of *b* and *p* is very common in MSS written by Gaelic-speaking scribes, because *b* medial and final is pronounced in Gaelic like German *b* final, practically as *p*. But the same phenomenon appears occasionally in MSS. written by scribes of various nationality, especially in words like *obtineat*, where the sharp sound of *t* tends to sharpen the pronunciation of the preceding letter.

² Here the Sarum Manual closes the whole service with the formula "May his soul and the souls of all the faithful," &c.

The insertion in the Rathen MS. of the next four collects indicates a slight note of difference from the use to which it obviously belongs. The York Manual, which does not have the prayer *Satisfaciat*, (May the prayer, O Lord, &c.) ends with four collects, but of these the first three are different from those provided in our text. The Missal of Robert de Jumièges (A.D. 1050-1052) concludes this service with the same prayers that form its conclusion in the York Manual. The Pontifical of Anianus, Bishop of Bangor, (13th cent.) differs slightly in the order and numbers of the prayers from both York and Sarum. The Sacramentary of Leofric (10th cent.) also concludes in a different manner and none of the other authorities consulted agrees with our MS.

For our relatives.³

O God, Who hast commanded us to honour our father and mother, in Thy compassion have mercy on the souls of our fathers and mothers, brothers and sisters and all our parents and benefactors deceased ; forgive all their shortcomings and make us to see them in the joy of everlasting glory : Through [Christ our Lord. Amen.]

General Collect.

O God of the Faithful, Maker and Redeemer of all, grant remission of sins unto the souls of Thy servants and handmaidens, that through our loving supplications they may obtain the mercy for which they have always yearned : Through [Christ our Lord. R. Amen.]⁴

Last of all the priest shall say,

May his soul and the souls of all the faithful departed through the mercy of God rest in peace.⁵ [R.] Amen.

[BLESSING OF CANDLES.]

On the purification of the blessed Mary, after sext, the priest (standing) on the middle step (and) turning towards the south side, shall bless the lights or tapers in this manner saying,⁶

³ The word *parents* is used here in the same sense as in French. In like manner at the *Parentalia* (parents' festival) of the pagan Romans, memorial was made of other relatives besides the actual father and mother.

⁴ The first two collects are alternatives, only one of which was said, according as the deceased was male or female. The third is necessarily a private prayer, even when it appears among the memorials at the Dirge, and the regular custom was to say it silently. The following is the rubric: *Deinde dicitur privatim Oratio pro defunctis familiaribus videlicet Deus qui nos patrem et matrem, &c. : quibus expletis sequatur Oratio Generalis in audiencia sub eodem tempore quo Orationes priores dicebantur.* (*Sarum Manual.*) Thus only two of the above four collects were said *in audiencia*, one of the first two, and the last.

⁵ This is a substitute for a Dismissary Benediction, which is not pronounced at Funerals, at Requiem Masses, nor at the office of the Dead.

⁶ Here begins the Blessing of the Candles on Candlemas day. According to the Sarum rite, the priest, wearing a silk cope and other sacredotal garments, performed the service on the *highest* step of the altar.

The Lord be with you.

[R.] And with thy spirit.]

[Let us pray.]

Bless, O Lord Jesus Christ, through our supplications, this creature of wax, and, by the power of the holy cross, pour upon it Thy heavenly benediction, that as Thou hast given it for the use of men to dispel darkness, it may receive by the sign of thy holy cross such power and blessing, that in whatsoever places it may be kindled or placed, the devil may retire, and tremble, and flee away in terror with all his ministers from those habitations, and never again presume to disturb¹ them that serve Thee: Who with God the Father and the Holy Ghost liveth [and reignest ever world without end. R.] Amen.]

Let us pray.

O Lord, Holy Father, Almighty and Everlasting God, Who hast created all things of nothing, and by Thy command through the work of bees hast made this liquor to attain to the perfect form of wax; and² Who on this day didst fulfil the petition of righteous Simeon: we humbly beseech Thee that by invocation of Thy most holy Name, and by the intercession of Saint Mary ever a virgin, whose festival is this day devoutly celebrated, and through the prayers of all Thy saints, Thou wouldest vouchsafe to bless and sanctify these candles prepared for the use of men and for the health of their bodies and souls, whether on land or on water; and wouldest hear from Thy holy heaven and from the throne of Thy glory the voices of this Thy people, who desire to carry them worshipfully in their hands and to praise and exalt Thee. And be gracious³ to all who call upon Thee, for Thou hast redeemed them with the precious blood of Thy Son: Who with Thee and with the Holy Ghost liveth and is glorified, God, ever world without end. [R.] Amen.

¹ *Inquitare* should be *inquietare*.

² *Ut* should be *et*, the usual reading.

³ For *propicius* read *Et propicius sis*, as in other Manuals.

Let us pray.

Almighty and everlasting God, Who wast pleased that Thy Only Begotten should on this day be presented in thy holy temple and received into the arms of holy Simeon: we humbly beseech Thy mercy, that Thou wouldest be pleased to bless and sanctify and to kindle with the light of thy heavenly benediction these tapers,⁴ which we Thy servants, taking them in Thy glorious Name, desire to carry lighted; in such wise that being worthy of offering them to Thee, the Lord our God, and being kindled with the holy fire of Thy most sweet love, we may be presented in the holy temple of Thy glory: Through the same Thy Son Jesus Christ our Lord, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God⁵

Ever world without end. [R.] Amen.

The Lord be with you,

And with thy spirit.

Lift up your hearts.

We have lifted them up to the Lord.

Let us give thanks unto our Lord God.

It is meet and right.

Verily it is meet and right, and our bounden and healthful duty, that we should at all times and in all places give thanks unto Thee, O Lord, Holy Father, Almighty and Everlasting God: the Fountain and Origin of all light, Who hast illumined the world with the light of Thy glory, by sending to us Thine Only Begotten through the womb of an undefiled virgin; and having promised Him long before in the oracles of the prophets didst send Him in the last times to be a light to the peoples that sat in

⁴ There is here a hole in the parchment but no defect in the text.

⁵ This prayer was said on a monotone, except that the voice sank to the fifth note below at the last syllable of the prayer, and to the third below at the last syllable of the first clause of the conclusion. The last words (ever world without end) on the contrary were sung deliberately to a well known tune, as they were sung at the end of the *Secret* prayer at the Mass.

darkness We therefore beseech Thee, O Lord, that Thou wouldest vouchsafe to bl~~ess~~¹ with Thy benediction these candles prepared unto Thy Name: Who hast translated us from the power of darkness into the light and kingdom of (Thy¹ dear) Son : through Whom light hath arisen in the darkness for the upright in heart, and the joy of everlasting salvation. And Thou Who didst fulfil the expectation of righteous Simeon, that he should not see death until he had seen the manifest incarnation of the same Thy Son, the Light and Salvation of the whole world ; so satisfy us with the light of Thy glory, that Thou mayest dispel from us the darkness of unbelief: and, as Thou this day didst let Thy servant depart in peace, be pleased so to guide us in the peace of Thy holy Church, that we shall be able to enter the haven of eternal quiet: in such wise that flooded with the rays of the True Light, rejoicing before Thee in the day of judgment, we may be able, with the songful choirs of the angels, to behold the Face of the Sun that never sets :² Who liveth and reigneth with Thee in the unity [of the Holy Ghost, God, ever world without end. R^y. Amen.]

When the Preface has been said, the candles shall be sprinkled with blessed water and censed.

And again the priest shall say,

The Lord be with you

[R^y. And with thy spirit.]

Let us pray.

O Lord, Holy Father Almighty, the Unfailing Light, Who art the Creator of all lights, bless³ this light for thy faithful to carry in honour of Thy Name; in such wise that sanctified and blessed by Thee we may be kindled and enlightened by the light of Thy glory; (and)⁴ be pleased to grant, that as Thou didst enlighten

¹ The words *Dilecti tui*, omitted in the text, appear in some copies. Compare Coloss. i. 13.

² "Here he shall change his voice as if reading, Who," &c., Sarum.

³ "Bl~~ess~~^{ess}."

⁴ The text omits the conjunction.

Thy servant Moses with the same fire, so Thou wouldest illumine our hearts and our understandings, to the end that we may be counted worthy to attain to the vision of everlasting glory: Through Christ [our Lord. R^y. Amen.]

Let us pray.

Almighty and Everlasting God, Who hast sent into the world Thy Only Begotten, born of Thee before all the ages, but incarnate in time of the Virgin Mary, to be the True and Unfailing Light to dispel the darkness of the human race; mercifully grant that as we are outwardly lighted by material light, so likewise we may be inwardly irradiated with the light that is spiritual: Through the same [Thy Son Jesus Christ] our Lord, [Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, ever world without end. R^y. Amen.]

After these things, the candles shall be kindled and distributed, the cantor incepting the anthem.

A Light to lighten the Gentiles: and the Glory of Thy people Israel. *Psalm.* [Lord,] now lettest Thou [Thy servant] depart [in peace: according to Thy Word.] *The anthem again:* A Light [to lighten the Gentiles and the Glory of Thy people Israel.]

¶. For [mine eyes] have seen:⁶ [Thy salvation.]

Again: A light [to lighten the Gentiles: and the Glory of Thy people Israel.]

¶. Which Thou hast prepared: [before the face of all people.]

Again: A Light (&c.).

¶. Glory be to the Father (&c.).

Again: A light (&c.).

And thus at every verse, this anthem, A Light (&c.) shall be sung over again, and if necessary the psalm⁴ shall be repeated.

At the Procession:⁷ Anthem.

^b derunt, read viderunt.

⁶ i.e., the canticle, Lord, now lettest Thou, &c.

⁷ All that follows, to the end of this service, belongs strictly to the volume called the *Processional*. Some copies end with the *Nunc dimittis*, referring the reader for the rest to the *Processionals*.

Hail, thou that art full of grace, virgin Mother of God : for out of thee arose the Sun of righteousness, Christ, Who enlighteneth the things that are in darkness. Rejoice, Thou [righteous] elder, as thou receivest into thine arms the Deliverer of our¹ souls, Who giveth us also resurrection.

Another Anthem.

Adorn thy bed, O Sion, and receive Christ the King ; embrace Mary, who is the gate of heaven, for she bears the King of Glory ; in new light she abides² a virgin [while she brings] in her hands the Son [begotten] before the morning star ; Whom Simeon, taking Him up in his arms, proclaimed to the peoples to be the Lord of life and death, and the Saviour of the world.

Anthem.

Simeon received an answer from the Holy Ghost that he should not see death until he had seen the Lord's Christ : and when they brought in the child into the temple, he took Him into his arms, and blessed God, and said, Lord, now lettest Thou Thy servant depart in peace.

Anthem.

To-day the blessed virgin Mary presented the child Jesus in the temple, and Simeon, filled with the Holy Ghost, took Him into his arms, and blessed God, and said, Lord, now lettest Thou Thy servant depart in peace.

Anthem.

Lord, now lettest Thou, &c.

At the entrance of the choir.³

Responsory. Behold the miracle of the Lord's mother : a virgin hath conceived, not knowing man's fellowship : Mary stands burdened with a

¹ *Nostras* ought to be *nostrarum*.

² *Glorie nouo lumine subsistit uirgo in manibus filium ante luciferum.* The reading in the Roman Missal (2 Feb.) is—Regem gloriae novi luminis : subsistit Virgo, adducens manibus Filium ante luciferum genitum : the King of the new light of Glory ; she abides a Virgin bringing in her hands, &c.

³ That is when the choir (of singers) reached the gate or door of the (architectural) "choir."

noble burden ; and she joyfully acknowledges herself to be a mother,—who knows herself to be not a wife.

V. A virgin she conceived, and a virgin she brought forth, and, after child-bearing a virgin she remained. [R.] Who knows herself to be not a wife.⁴

V.⁵ We have thought of Thy loving kindness, O God.

[R.] In the midst of Thy temple.

Let us pray.⁶

Instruct⁷ Thy people, we beseech Thee, O Lord ; and as Thou givest unto them to venerate these things outwardly with yearly devotion, so, through the intercession of the blessed mother of God and ever virgin Mary, grant that they may attain inwardly unto the light of Thy grace. Through the same Christ our Lord. [R.] Amen.

When the procession has thus been ended, the priests and ministers shall prepare themselves for mass.⁸

[BLESSING OF ASHES.]

On Wednesday at the beginning of the Fast, after sext, the clerks shall prostrate themselves in the choir. The bishop (or his vicar), with his ministers shall say before the altar the seven penitential psalms with the anthem.⁹

⁴ In the singing of this anthem, it is probable that it was concluded thus : V. Glory be to the Father and to the Son and to the Holy Ghost. [R.] Who knows herself to be not a wife."

⁵ This verse was sung or said by the priest alone ; whereas the verse of the preceding anthem was sung by one or more of the choir.

⁶ If 2 Feb. fell on a weekday after Septuagesima Sunday, the Deacon said, Let us bend our knees. R. Rise.

⁷ *Erudi.* The reading is *Exaudi* in the Roman Missal, which appoints this prayer to be said before the procession, but without the reference to the Virgin's prayers.

⁸ For which, see the Arbuthnot Missal, Proper of Saints, 2 Feb.

⁹ Some copies give fuller rubrics. "First there shall be preached a sermon to the people, if it shall seem good." Then the clerks prostrate themselves and after the two

Remember not our iniquities, O Lord, nor
the iniquities of our fathers, neither take Thou
vengeance on our sins.

Lord, have mercy.

Christ, have mercy.

[Lord, have mercy.]

Our Father.

And [lead us] not [into temptation ;]

[R.] But deliver [us from evil.]

[V.] Save Thy servants and Thy handmaidens,

[B.] Whose trust, O my God, is in Thee.

[V.] Send them help, O Lord, from the sanc-
tuary,

[B.] And strengthen them out of Sion.

[V.] Return, O Lord ; how long ?

[R.] And let it repent Thee concerning Thy
servants.

[V.] Help us, O God of our salvation,

[R.] And deliver us for the glory of Thy name,
and purge away our sins for Thy Name's sake.

[V.] O Lord, hear [my prayer ;

[R.] And let my cry come unto Thee]

[R.] The Lord be with you.

[R.] And with Thy spirit].

Let us pray.

Hear, O Lord, our supplications, and pardon
the sins of them that confess to Thee : that, as
their guilty conscience accuses them, Thy
merciful loving-kindness may absolve them :
Through Christ [our Lord. R. Amen.]

words "Remember not," have been sung as a solo, they
sing the seven penitential psalms (6, 32, 38, 51, 102, 130,
143), with Glory be to the Father, &c. and then the
above anthem in full, followed by the Kyrie and Lord's
Prayer. Meantime a priest of higher rank wearing a red
silk cope and other priestly garments, and having a
deacon on his right hand and a subdeacon on his left,
followed by the other ministers of the altar, wearing albs
with amices, go in procession by the vestibule to the step
of the altar and there say prostrate the above psalms *pro
se*, i.e., privately. After the pss., &c., as above (recited
by all *sine nota*, i.e., not sung), the priest with his deacon
and subdeacon rise, and turning towards the south side in
front of the right hand corner, he begins with the notation
used in pieces, And lead us not into temptation, as above.
(This right hand corner is right from the point of view of
the people ; it is now called the left hand corner, from its
relation positively to the crucifix behind the altar).

*Let us pray.*¹

May the inspiration of Thy saving grace, we
beseech Thee, O Lord, be with Thy servants, to
melt their hearts by the fruitful flood of weeping,
and, by humbling them, may so effect that
through their meet repentance it may restrain
the motions of Thine anger : Through [Christ
our Lord. R. Amen.]

Let us pray.

Grant, we beseech Thee, O Lord our God,
unto² these Thy servants, by penitence to per-
form the duty of their purification ; and that
they may be able to fulfil this effectually, may
the grace of Thy visitation go before and come
after them : Through Christ [our Lord. R.
Amen.]

[Let us pray].

May Thy mercy, we beseech Thee, O Lord,
prevent these Thy servants, that all their
iniquities may be blotted out by Thy swift
mercy : Through Christ [our Lord. R. Amen.]

Let us pray.

Attend, O Lord, unto our supplications, and
let not Thy lovingkindness be far from these
Thy servants : heal their wounds, pardon their
sins, that they may not be separated from Thee
by any iniquities but may be able to cleave ever-
more to Thee the Lord³ : Through Christ [our
Lord. R. Amen.]

Let us pray.

O Lord our God, Who art not overcome by
our offences but becomest gracious on our re-
pentance : look, we beseech Thee, upon Thy
servants, who confess that they have grievously
sinned against Thee. For Thine it is to give
absolution from guilt, and to grant forgiveness
to the sinning ; and Thou hast said that Thou
desirest the repentance of sinners rather than

¹ The scribe probably intended to write *Oratio* here
and before the other prayers of this series, for he has
written *Oremus* in red by mistake. The usual custom
was to write *Oratio* in red before each collect, and *Oremus*
in black before the first and second collects only. Con-
fusion sometimes arose from the contraction *or*, which
might stand for either word.

² *Ut* before *hisi* ought to be omitted.

³ *Domine*. The usual reading is *Domino*.

their death. Grant unto these therefore, O Lord, that they may fulfil to Thee the offices of penitence, and having amended their doings, may rejoice that Thou hast granted⁴ unto them eternal joys: Through Christ [our Lord, R. Amen.]

Let us pray.

O God, of Whose mercy all men stand in need, remember Thy servants and handmaidens, and because, being devoid of strength through the tempting and earthly weakness of the flesh,⁵ they have sinned in many things; we beseech Thee to grant them forgiveness while they confess their sins, and to have mercy upon them as they call upon Thee, that as they are accused by their own faults, they may be saved by Thy compassion: Through [Christ our Lord. R. Amen.]

Absolution.⁶

We absolve you in the room of blessed Peter, Prince of the apostles, on whom the Lord conferred the power of binding and loosing: and in so far as it falls to us to accuse and to you to be forgiven⁷: may Almighty God be to you life and salvation, and mercifully pardon all your sins⁸: Who liveth [and reigneth with God the Father in the unity of the Holy Ghost, God, ever world without end. R. Amen.]⁹

⁴ *Confiteri* should be *conferri*.

⁵ *Corpora* should be *corporis*, the usual reading,

⁶ “*Here shall not be said*, The Lord be with you, *nor* Let us pray; *but the priest shall turn himself towards the people; and extending his hand shall say the benediction over them in this manner*, *We absolve*,” &c., as above. Sarum.

⁷ Some copies reverse the respective positions of *nos* and *vos*. In so far as it falls to you to be accused and to us to forgive.

⁸ At this point all the congregation, kissing the forms or the ground rose up from their prostrate attitude, and stood while the priest said, Who liveth, &c. This was a common practice on certain occasions.

⁹ To understand the nature of this Absolution and indeed of the whole service, it is necessary to remember

Then shall be performed (the service) called the BLESSING OF THE ASHES, thus:

that on this day and at this hour began the period during which penitents underwent the public discipline of the Church. That discipline began with the recitation of the penitential psalms, the offering of the prayers given above, and the Absolution. The noticeable feature is that Absolution was granted by the Church from the first. In other words her discipline was very far from being a legal punishment: it involved and taught evangelical repentance. It declared that while repentance is in a sense the means of obtaining absolution or forgiveness, yet in a very just and important sense, absolution is the necessary preliminary to true repentance. Forgiveness is not the mechanical result of mere human repentance; but saving penitence is the blessed fruit of Divine forgiveness, bestowed out of *Gratuita Pietas* (free grace). Absolution is the loosing of the bonds which prevent us from forsaking our sin and “endeavouring after new obedience.” The true order is seen in the daily absolution of the Unreformed Church: “The Almighty and Most Merciful Lord grant us absolution and remission of all our sins; space for true repentance; amendment of life; and the grace and comfort of the Holy Ghost.” The same principle appears in very many ancient prayers for pardon; we pray for forgiveness and its accompanying grace, in order that we may be able to repent. This explains why Absolution was given the very first hour of the penitential period. The penitents, thus fortified, continued in their quasi-outcast state, until the Thursday before Easter, called *Cœna Domini*, or *Maundy* or *Shere Thursday*, when, at the conclusion of their “maceration,” the seven penitential ps. were again recited, with the preces following them above, and after certain appropriate prayers, the same Absolution was given, on the new ground that the penitents were now established in their restored state, fully forgiven in *foro ecclesie*, their repentance having indicated that they were presumably forgiven in *foro Dei*. Then the bishop, if present, gave the Benediction. “The blessing of God the Father Almighty and of the Son and of the Holy Ghost descend upon you and abide (with you) always. R. Amen.” The penitents were now duly prepared for the celebration of the Lord’s death and Resurrection, and to take part in all the privileges of the faithful. Of course, in a general sense, the entire Church passed through Lent in a penitential spirit.

The Lord be with you.
[R. And with thy spirit.]
Let us pray.

Almighty and Everlasting God, Who hast mercy on all and hatest nothing that Thou hast made, but forgivest the sins of men on repentance, Who also helpest them that labour under trials: be pleased to bless and sanctify these ashes, which, for the purging of our sins, Thou hast directed us to bear on our heads, after the manner of the Ninevites, out of humility and holy devotion; and grant, through the invocation of Thy holy Name, that all who, to entreat Thy mercy, shall bear them on their heads, may be counted worthy to receive from Thee the forgiveness of all their sins; and this day may so begin their holy fasts, that on the day of the Resurrection they may come to the holy Passover, and hereafter may obtain everlasting glory: Through [Thy Son Jesus Christ] our Lord, [Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, ever world without end. R. Amen.]

Here the ashes shall be sprinkled with blessed water.

The Lord be with you.
[R. And with thy spirit.]

Let us pray.

O God, Who desirest, not the death, but the repentance of sinners, most mercifully regard the frailty of human nature, and be pleased of Thy Fatherly favour to bless these ashes which for the purpose of enduring¹ humiliation and procuring pardon, we have resolved [to have placed on our heads],² that we, whom³ Thou hast declared to be but ashes and who know that for the guilt of our wickedness we shall return to dust, may mercifully obtain forgiveness of all our sins and the gifts promised unto the penitent: Through [Thy Son Jesus Christ]

¹ *Perferende.* Common reading *preferende*, of showing forth our humility.

² Supplied from other sources.

³ *Qui* in text and in printed Manuals. It cannot be correct.

our Lord [Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, ever world without end. R. Amen.]

Then the ashes shall be distributed on the heads of all severally, while the priest says:

Remember, man, that thou art ashes:⁴ and unto ashes shalt thou return. In the name of the Father [and of the Son and of the Holy Ghost. Amen.]

And meanwhile these anthems shall be sung by the whole choir, the cantor incepting.⁵

Hear us, O Lord; for thy loving kindness is good: turn unto us according to the multitude of Thy tender mercies, O Lord.

Glory be to the Father [and to the Son and to the Holy Ghost].

As it was [in the beginning, is now, and ever shall be, world without end. Amen.]

Ant. Hear us, O Lord [as above.]

Anthem.

Near the porch and the altar the priests and levites, the ministers of the Lord, shall weep,⁶ and shall say, Spare, O Lord, spare Thy people, and destroy not the mouths of them that cry⁷ unto Thee, O Lord.

Anthem.

Let us change our garments for ashes and sackcloth; let us fast and weep before the Lord; for our God is very merciful (and ready) to forgive our sins.⁸

⁴ *Cinis.* The Roman Missal reads *pulvis*, dust.

⁵ i.e., singing solo the first word or two of each anthem.

⁶ *Plorabant*; read *plorabunt*.

⁷ *Ne dissipes ora clamantium.* The Roman Missal reads, *ne claudas ora canentium*, shut not the mouths of them that sing. *Ne* is generally used with the perfect subjunctive, as in one of the Advent prayers, *Festina, quesumus, domine, ne tardaveris, &c.*, but occasionally, as here, it occurs with the present subj.—The English Bible, for this clause, translates “and give not thine heritage to reproach.”—Joel ii., 17.

⁸ These three anthems are often omitted from Manuals, which refer for them to the book of anthems, &c., called the “Processional.”

When the office¹ has been finished, the priest shall say:

The Lord be with you.

[R. And with thy spirit.]

Let us pray.

O God, Who in righteousness art angry and in mercy dost forgive, accept the tears of Thine afflicted people, and graciously turn away the fury of Thine anger which we justly deserve: Through Christ [our Lord. R. Amen.]

Grant us, we beseech Thee, O Lord, to begin the Christian warfare with holy fasts; that, being about to fight against spiritual wickedness, we may be strengthened with the helpful grace of self-restraint: Through Christ [our Lord. R. Amen.]

And so the service of this day is fulfilled up to Mass.²

¹ The distribution of the ashes.

² For which see the Arbuthnot Missal, Ash Wednesday.

It may be interesting to add here the forms used when the actual expulsion of the penitents took place. After the above prayer "Grant us, we beseech Thee," the Clergy, preceded by a sackcloth banner, went in procession through the choir and along the church to the West door; and the Officiant ejected the Penitents, one by one, out of the choir, (where they had been assembled) delivering them by the right hand to another priest, who passed them forward; and they, kissing the Officiant's hand, went out of the church. Meanwhile the choir of singers sang these two responsories:—

1. *Resp.* Behold the man is become one of us, to know good and evil: See, lest peradventure he take of the tree of life and eat and live for ever.

2. *Resp.* Cherubim and a flaming sword, which turned every way to keep the way of the tree of life.

R. See, lest peradventure, &c.

2. *Resp.* In the sweat of thy brow shalt thou eat bread, said the Lord to Adam; when thou shalt till the ground it shall not give its fruit; thorns, also, and thistles shall it bring forth to thee.

2. *Resp.* Because thou hast hearkened to the voice of thy wife more than unto Me, cursed is the ground in thy work.

R. It shall not give its fruit; thorns, &c.

When the penitents had been ejected, the door of the church was shut, and the clergy returned in procession to their places while the following responsory was sung:—

Resp. Let us who have sinned in ignorance amend our faults, lest, being suddenly overtaken by the day of death,

[BLESSING OF LEAVES.]

On Palm Sunday, after terce has been sung, blessed water shall be sprinkled. Then there shall be read this lesson by an acolyte³ over the flowers and leaves, or palms, with its title.

A lesson from the Book of Exodus.

In those days: The children of Israel came to Elim where there were, etc., . . . the glory of the Lord appeared in the cloud. [Exodus xv., 27, and xvi., 1-10.]

The Lord be with you.

[R. And with thy spirit.]

[Continuation of the Holy Gospel] according to John.

[R. Glory be to Thee, O Lord.]

At that time: Much people that were come to the feast, etc., . . . behold, the whole world is gone after Him.⁴ [John xii., 12-19.]

BLESSING OF FLOWERS AND LEAVES.⁵

I exorcise thee, creature of flowers and leaves, in the name of God the Father Al-mighty and in the name of Jesus Christ His Son, our Lord, and in the power of the Holy Ghost.

we seek a place of repentance and be not able to find it. Hear us, O Lord, and have mercy upon us, for we have sinned against Thee.

V. We have sinned with our fathers, we have committed iniquity, we have done wickedly.

R. Hear us, O Lord, and have mercy, &c.

The Mass for the day then began.

³ Standing on the altar step, on the South side.—Sarum Missal.

⁴ This lesson was read by a deacon, where the Gospel was read on weekdays, i.e., at the Gospel side of the altar. On Sundays and festivals the Gospel was read from the pulpit.—Sarum Missal.

In the Roman Missal the first lesson is Exod. xv., 27, and xvi., 1-7 (*to the glory of the Lord.*) The Gospel is Matt. xxi., 1-9 Between these lessons there are two alternative anthems, *pro gradu*. The whole service is founded on the ordinary of the Mass, and differs widely from that presented in books of the Sarum order.

⁵ The following exorcism and prayers were said by a priest in a red silk cope, on the third step of the altar, turning to the South. Flowers, etc., had been previously laid on the altar for the clergy, and on the step of the altar (at the South side) for others.

Therefore, all power of the adversary, all the host of the devil, all the might of the enemy, all temptations of demons, be rooted up and expelled from this creature of flowers and leaves, so as not to follow the footsteps of them that hasten unto the grace of God: Through Him Who is to come [to judge the quick and the dead, and the world by fire. R. Amen].

Let us pray.

Almighty and Everlasting God, Who at the outpouring of the flood, didst, by the mouth of a dove bearing an olive branch, announce to Thy servant, Noah, that peace had returned to the earth, we humbly beseech Thy Truth to sanctify this [creature] of flowers and leaves, and branches of palms, or leaves of trees, which we offer before the presence of Thy glory: that Thy devout people, bearing them in their hands, may obtain the grace of Thy blessing: Through [Christ our Lord. R. Amen.]

Let us pray.

O God, Whose Son for the salvation of mankind descended from heaven to earth, and when the hour of His Passion drew nigh, was pleased to come to Jerusalem sitting on an ass, and to be saluted and praised as King by the multitudes: increase the faith of them that trust in Thee, and favourably hear the supplications of Thy servants: let Thy mercy, we beseech Thee, O Lord, come upon us, and be Thou pleased to bless these branches of palms and other trees, that all who are to bear them may be filled with the gift of Thy blessing. Grant, therefore, that as the children of the Hebrews, crying Hosanna in the highest, went forth with branches of palms to meet the same Thy Son our Lord: so we, bearing branches of trees may go to meet Christ with good works, and attain unto joy everlasting: Through the same Christ [our Lord. R. Amen.]

Let us pray.

O God, Who gatherest the things that were scattered, and preservest the things that are gathered; Who didst bless the people as they carried branches of palms to meet Christ Jesus;

bless also these branches of palms and of other trees which Thy servants faithfully bear for the blessing of Thy Name: that unto whatsoever place they may be brought, all who dwell in that place may obtain Thy blessing: in such wise that putting to flight all adverse power, Thy right hand may defend them that it has redeemed: Through the same Christ [our Lord. R. Amen.]

Then the flowers and leaves shall be sprinkled with blessed water, and censed, and the priest shall say:—

The Lord be with you.

[R. And with thy spirit.]

Let us pray.

O Lord Jesus Christ,¹ Creator and Redeemer of the world, Who for our deliverance and salvation wast pleased to descend from the highest heaven and to take flesh upon Thee and to undergo suffering: and Who of Thine own will, as Thou drewest nigh to the place of that passion wast by the crowds coming to meet Thee with branches of palms, blessed, praised and with loud voice called the Blessed King, coming in the name of the Lord: be Thou now pleased to accept our praise and thanksgiving, and to bless and sanctify these branches of palms [and] other trees and of flowers, that whosoever in homage of Thy power shall carry anything hence, being sanctified² by Thy heavenly benediction, may obtain remission of sins and the gifts of life everlasting: Through Thee, Jesus Christ, the Saviour of the world, Who with God the Father and the Holy Ghost liveth and reignest, God, through [all ages of ages. R. Amen.]

This done, the palms shall be distributed and an anthem shall be sung.

The children of the Hebrews, bearing olive branches, went forth to meet the Lord, crying aloud and saying, Hosanna in the highest.

¹ Sarum Missal adds "Son of the living God."

² For *sanctificatur* read *sanctificatus*.

Another Anthem.

The children of the Hebrews strewed their garments on the way, and cried aloud, saying, Hosanna to the Son of David; blessed be He that cometh in the Name of the Lord.¹

[THE PROCESSION.]

*Then the Procession shall go to the place of the first station, and the cantor shall incept the anthem.*²

Now, the first day of unleavened bread, the disciples came to Jesus, saying, Where wilt Thou that we prepare for Thee to eat the Passover? But Jesus said to them, Go into the city to such a man, and say to him, The Master saith, My time is at hand; at thy house I keep the Passover with My disciples. And the disciples did as the Lord commanded them, and they made ready the Passover.³

Anthem.

When the Lord came nigh to Jerusalem, He sent⁴ two of His disciples, saying, Go into the village which is over against you, and ye shall find the foal of an ass tied, whereon never man sat; loose him and bring him to Me. If any

¹ A Manual usually omits the rest of the service, which was to be found in the Processional. In this respect the Rotherham MS was a Manual and Processional combined. The occasional inclusion of matter not strictly belonging to a Manual is a common feature of those copies that have survived.

² Sarum rubric: "While the palms are being distributed, let a shrine with relics be prepared, in which there shall hang in a pyx the Blessed Sacrament, and when the distribution is ended, let (the pyx) be carried, preceded by an unveiled cross, a lantern and two banners, and followed by the ministers (*i.e.*, deacons, &c.), in albs and amices only, and the priest in a red cope, the choir following, and as they proceed, these two anthems shall be sung. The Procession shall go through the West door, round the cloister, through the canon's gate, to the first station" (*i.e.*, to the first of the crosses erected outside the church.)

³ This is the second anthem in the York Processional, which in other respects here differs considerably from the Sarum books. The spirit and intention however are the same.

⁴ *Jussit for misit.*

man question [you, say ye,] The Lord hath need of him. They loosed him and brought him to Jesus, and placed garments upon him and He sat upon him. Some spread their garments on the way, others strewed branches from the trees. And they that followed cried, Hosanna! blessed is He that cometh in the Name of the Lord! Blessed be the kingdom of our father David! Hosanna in the highest to the son of David!⁵

If these anthems do not suffice till (the procession reaches) the place of the station, then shall be sung the following anthems:—

When the people had heard that Jesus was come to Jerusalem, they took branches of palms and went forth to meet Him, and the children cried, saying, This is He Who is to come for the salvation of the people! This is our Salvation, and the Redemption of Israel! How great is He, Whom thrones and dominions come forth to meet! Fear not, daughter of Sion: behold, thy King cometh, sitting on the foal of an ass, as it is written! Hail, O King! Maker of the world, Who hast come to redeem us!

Anthem.

Six days before the feast of the Passover, when the Lord came into the city of Jerusalem, children met Him, and they carried in their hands branches of palms, and they cried with a loud voice, saying, Hosanna in the highest! Blessed art Thou Who hast come in the greatness of Thy mercy! Hosanna in the highest!

Anthem.

Six days before His Passion, came the Lord into the city of Jerusalem, and there met Him the multitudes and the children, and they carried in their hands branches of palms, and they cried with a loud voice, saying, Hosanna in the highest!

Here shall be made the first station, and a deacon on the North side of the church shall read the Gospel, saying, The Lord be with you, &c.

⁵ The York custom was to sing this anthem after the Gospel, while the Procession went round the church back to the West door.

[The continuation of the holy Gospel] according to Matthew.

At that time: when Jesus drew nigh unto Jerusalem, &c., . . . in the name of the Lord. [Matt. xxi., 1-9.]

The Gospel ended, three clerks, in front of the place of the station, on the East side, turning to the people on the West side, shall sing the anthem:—

Behold! thy King cometh unto thee, O mystic daughter of Sion!—meek, sitting upon animals, of Whose coming the teaching of the prophets hath foretold.

Elder. Hail, Jesus, unto Whom *the choir with genuflection shall continue*) the people of the Hebrews bears witness, coming to meet Thee with palms, crying aloud the words of salvation!

Clerks. This is He Who cometh from Edom, with dyed garments from Bozrah, glorious in His apparel, travelling in the greatness of His strength, not on warlike horses nor in lofty chariots!¹

Elder. Hail, Light of the world! *the choir with genuflection*), King of kings! Glory of heaven! for Whom abideth dominion, praise and honour, now and for ever!

Clerks. This is He Who as a guiltless lamb is given over to death; the Death of death, the Destruction of hell, by Death giving Life, as of old the blessed seers prophetically promised.

Elder. Hail, our Salvation! *the choir with genuflection*, Peace, true Redemption, Strength! Who willingly for us didst pass under the dominion of death!²

Then they shall proceed to the place of the second station, the cantor incepting:—

The multitudes with flowers and palms go forth to meet the Redeemer, and they give triumph to the Conqueror, they render due

¹ *Curribus.* “The Sarum Missal in English” has “in lofty turrets,” (showing that the translator had read *turribus*), with the ingenious footnote: “such as are carried on the backs of elephants.”

² The passages from “Behold thy King” (*supra*) to this point are in verse.

worship to the Son of God; the nations proclaim Him with their mouths; and unto the praise of Christ, voices thunder through the cloudy regions: Hosanna!

Anthem.

Thou art worthy, O Lord, our God, to receive glory and honour.³

But if these two anthems do not suffice until (the procession reaches) the place of the station, this responsory⁴ shall be sung with its verse.

The Lord Jesus, six days before the Passover, came to Bethany, where Lazarus was, who had been dead, whom Jesus raised.

¶. And many of the Jews assembled there, that they might see Lazarus.

[R.] Whom Jesus raised.

This done, [seven] boys being in a conspicuous place, shall sing the anthem:—

Glory and honour and praise be to Thee,
King Christ the Redeemer,
Whom, with hosannas of love, children in
triumph adore.

The choir shall repeat the same after every verse.⁵

Boys. Israel’s King art Thou, and the glorious offspring of David,
Who, in the name of the Lord comest,
the Blessed, to reign.

Choir. Glory and honour, &c.

Boys. All the assembly⁶ of heaven gives worship to Thee in the Highest;
Mortals, and all Thou hast made, sing to Thy glory below.

³ According to the York Processional, this blessing was first said by the priest, who genuflected thrice; and then repeated by the choir, also with three genuflections. Sarum treated it as a simple anthem.

⁴ Sarum provides two alternative Responsories.

⁵ i.e., the choir shall repeat the same verse after the boys, and then shall repeat it after the boys have sung each of the other verses.

⁶ *Cetus.* The York Processional, as printed by the Surtees Society, reads here *Laetus*, and for *celicus* it read *coelitus*. Without doubt *Coetus coelicus*, which is the reading of the Roman Missal also, is correct.

Choir. Glory and honour, &c.

Boys. And, as the Hebrew crowd, with their palms went forth to salute Thee,
Lo, in Thy presence we stand, bringing our praises and vows.

[*Choir.* Glory and honour, &c.]¹

Then the elder shall say.

Lift up your heads, [O ye gates, and be ye lift up, ye everlasting doors, and the King of glory shall come in.]

Boys. Who is this King of glory?

Elder. Lift up your heads, &c.

Boys. Who is this King of Glory? [*? Choir*]
The Lord of hosts, He is the King of Glory.

Elder. Lift up your heads [&c.]²

¹ The Roman has two additional stanzas, but the rubric allows the whole hymn or only a part to be sung, *prout videbitur*.

² This anthem with its verses and responses does not occur here in any other Manual or Processional consulted. Its presence seems to indicate a local custom in the church for which either the Rathen Manual, or the older MS. from which it was copied, was transcribed. Although the Rathen rubrics are meagre, they exhibit another difference here from all other known authorities. According to the Sarum Use, the number of stations made in this ceremony was four: the first at the Great Cross on the North side of the church where the Gospel (Matth. 21) was read; the second on the South side where the hymn *Gloria laus et honor* was sung; the third before the West door, where the anthem "And one of them" was sung, the previous anthem "The high priests and Pharisees," having been repeated between the second and third stations; then the company entered the church singing, "When the Lord entered" and made the fourth station before the Rood at the Rood screen, where the officiant (in our MS. called the elder) sang *Ave* three times, each time a tone higher, and then the choir continued the anthem, "Rex noster," as in the Rathen MS. The York Processional after the first station sends the company round the church to the West door, where the hymn *Gloria laus et honor* is sung, at the end of which they enter the church with the anthem "When the Lord entered." The remainder as in the Sarum. In the Roman church the celebrant begins—Procedamus in pace, R. In nomine Christi. Amen. Then the procession goes outside and round the Church, singing some or all of the anthems provided, till it reaches the door. Then two or four singers enter, and, closing the door, sing

Then they shall enter the church.

The chief priests and Pharisees gathered a council,³ and they said: What do we? for this Man doeth many signs: if we leave Him thus alone, all men will believe on Him: Lest it may be that the Romans come and take away our place and nation.

Three clerks of the upper grade: [V.] But one of them, Caiaphas by name, being high priest for that year, prophesied saying, It is expedient for us that one man should die for the people, and that the whole nation perish not. From that day forth therefore they took counsel together for to put him to death, saying,

R. Lest it may be [that the Romans come and take away our place and nation.]

*At the entrance of the church.*⁴

R. When the Lord entered into the holy city, the children of the Hebrews, proclaiming, the resurrection of life: with branches of palms cried, Hosanna in the highest!

V. When the people heard that Jesus was come, they went forth from Jerusalem to meet Him;

R. With branches [of palms they cried, Hosanna in the highest!]

Gloria laus (the refrain) which is repeated by those outside. Then the singers within sing all or some of the stanzas and the choir without sing the refrain after each. Then the Subdeacon knocks at the door, which is at once opened and the Procession enters singing, "When the Lord entered." Immediately Mass is celebrated. In the Rathen Manual the place of the second station seems to be at the West Door, where after the hymn *Gloria, laus*, there is sung the anthem *Attollite portas*, and then the procession enters the church. The anthem, "When the Lord entered" was sung "in introitu ecclesie." But the anthem "The high priests and Pharisees" with "But one of" apparently displaced in practice by "Lift up your heads," was still retained in the Manual in deference to Sarum custom. This is an instance of what all liturgiologists believe to have been the case—that even in churches where the Sarum books were used, they were not necessarily followed with absolutely rigid uniformity.

³ *Consilium* should be *concilium*.

⁴ i.e., On entering the church.

*Before the crucifix,¹ with the cross uncovered,
the Elder shall say,*

Hail ! *The choir with genuflexion shall respond*, our King, the Son of David, the Redeemer of the world, Who, the prophets foretold, would come to be a Saviour to the house of Israel. For the Father sent Thee into the World for a Saving Sacrifice ; for Whom all the saints, from the beginning of the world, waited. And now, Hosanna to the son of David ! Blessed is He that cometh in the Name of the Lord ! Hosanna in the highest !

*Responsory.*² Lying men compassed Me about ; they scourged Me without a cause ; but Thou, O Lord, My Deliverer avenge Me.

[V.] For trouble is near, and there is none to help.

[R.] But Thou O Lord My Deliverer, avenge Me.³

[V.] Save me, O my God, from mine enemies.

[R.] And deliver me from them that rise up against me.

[V.] The Lord be with you.

[R.] And with thy spirit.

Let us pray.

Almighty and Everlasting God, Who of Thy tender love towards mankind hast sent Thy Son, our Saviour Jesus Christ, to take upon Him our flesh, and to suffer death upon the Cross, that all mankind should follow the example of His great Humility ; mercifully grant, that we may both follow the example of His patience, and also be made partakers of His resurrection :

¹i.e., When the processionists came in front of the figure of the dying Christ placed on the Rood screen.

²This response was sung while the clergy and singers returned to their places in the (architectural) choir.

³The remaining Verses and Responses were sung alternately by the priest and choir to the simple chant used for preces ; whereas the preceding Verses and Responses are parts of anthems, and were sung to more elaborate music.

Through the same [Christ our Lord. R.
Amen].⁴

⁴ Then was begun the Mass for the day ; for which see the Missal of Arbuthnot or any other Sarum Missal.

The next section that may appear in a Manual is the service for Shere Thursday. The scribe of the Rathen MS. omitting it, passes on to the Good Friday offices—an illustration of the variety in the matter contained that may exist in different copies of the same Manual. The following scheme of the Shere Thursday (coena Domini) offices is taken from an early printed black letter Manual—which omits the service for Good Friday.

1. The reconciliation of penitents. These assembled in the vestibule at the West Door. The priest, with two deacons, preceded by a sackcloth banner, passed through the middle of the choir to the vestibule. A deacon going to the side of the penitents, read to his superior a request on their behalf to be restored to kirk privileges : "The time is come, O venerable chief-priest, &c." The officiant answered by incepting the anthem, "Come ye," thrice, and the choir proceeded, "children, hearken unto me ; I will teach you the fear of the Lord," Ps. "I will bless the Lord at all times ; His praise, &c.", Ps. 34, sung entire with the anthem "Come ye" after every verse. During the singing of the psalm the penitents are handed by a presbyter to the officiant and by the officiant into the "bosom of the church." (Compare the office for Ash Wednesday.) When all had returned to their places, the seven penitential psalms were sung, followed by prayers for the penitents and the Absolution as on Ash Wednesday and if the bishop was present he pronounced the benediction, "The blessing of God the Father, and of the Son, and of the Holy Ghost descend upon you and abide with you alway. R. Amen."

2. The Mass for the Day—to be sought in the Missal.

3. The consecration of the oil, preceded by the hymn "O Redeemer." This ceremony was performed at the end of the consecration Prayer.

4. (Vespers were embodied with the concluding part of Mass.)

5. (after supper), The ablution of the altars. This was accompanied by numerous anthems, which, strictly speaking, belonged to the Processional.

6. The Maundy (from *Mandatum*) or Feet-washing (*Pedilavium*), accompanied by psalms and anthems, also to be found in the Processional.

7. Sermon, if possible, followed by preces and an orison.

8. A portion of the last discourse of Jesus before the Betrayal.—John xiii., 16-38; xiv., 1-31.

At the words "Arise, let us go hence," all rose and departed.

[SERVICE FOR GOOD FRIDAY.]

On the sixth feria, being the Preparation; the prayers ended,¹ the priest shall lay aside his chasuble, and the other presbyters, habited in albs and with him holding the cross, shall sing the verse:

O my people, what have I done unto thee? how have I wearied thee? for I have brought thee forth from the land of Egypt; thou hast prepared a cross for thy Saviour.

Two deacons in copes, before the step of the choir, turning to the altar, shall say:

"Ἄγιος ὁ Θεός, ἄγιος ἴσχυρός, ἄγιος ἀθάνατος, ἀλέησον ἡμᾶς.

*The choir with bended knee shall answer;*²

Holy (is) God, holy and mighty, holy and immortal; have mercy upon us.

The priests shall say:—

For I led thee through the desert forty years, and fed thee with manna and brought thee into a very good land: thou hast prepared a cross for thy Saviour.

Deacons. *"Ἄγιος, κ. τ. λ.*

Choir. Holy is God, &c.

The priests shall sing: What more ought I to have done for thee that I have not done? I indeed planted thee My Most beautiful vine; and thou hast become to Me exceeding bitter: for in My thirst thou hast given Me vinegar to drink; and with a spear thou hast pierced the side of thy Saviour.

Deacons. *"Ἄγιος, κ. τ. λ.*

¹The prayers meant are the famous Prefaces and Collects of Intercession said (on this day only) after the reading of the Gospel. The Mass for Good Friday (like that for the other two days of *Tenebrae*, Thursday and Saturday) is peculiar and is supposed to be in form more ancient than the usual service. It begins absolutely with an Old Testament Lesson (Hosea v., 25 and vi., 1-6,) followed by a Tract (from Habaccuc 3,) and a Collect. Second Lesson (Exod. xii., 1-11) also with a Tract (Ps. cxl.) The Passion of Christ (John chaps. xviii. and xix., 1-36,) The Gospel for the Day (John xix., 38-42). Prefaces and collects for the church, the clergy &c. The service is then interrupted by what are called the “Reproaches” (*Improperia*) as in the text.

²For *respondit* read *respondeat*.

Choir. Holy is God, &c.³

Then the priests, uncovering the cross, shall proceed⁴ to the left of the altar, and sing:

Behold the wood of the Cross, on which there hung the Salvation of the world. O come let us adore it.⁵

Ps. Blessed are the undefiled &c.

Again. Behold the wood, [&c.]

*Then the people genuflecting shall adore⁶ the cross
Lastly the choir when they genuflect shall say:*

Thy Cross we adore, and Thy holy Resurrection we praise and glorify: for behold, through the Cross joy came to all the world.

Ps. [lxvii] God be merciful unto us: *the whole psalm with Glory be to the Father; and after every verse there shall be repeated,* Thy Cross [we adore &c.,] *by the choir with bended knee.*

Verse. That Thy way may be known, &c.

Choir. Thy Cross, as above.

And so with the other verses, and Glory be to the Father.

Thus they shall adore the cross, beginning with those of higher rank.

The priests shall sing the hymn:—

Faithful Cross, among all others,

Thou’rt the only noble tree;

None in leaf and none in flower,

None in fruit can equal be:

Sweet thy wood and nails of iron,

Sweet the Weight that hangs on thee.⁷

³The York cutsom is here the same as the Sarum, which is identical with that indicated above. In the Roman, the mode of singing the Trisagon is less simple and the stanzas in our text are there followed by many others, after each of which the choir repeats, “O my people what have I done, &c.”

⁴For *precedentes sinistre* read *precedant ad sinistram.*

⁵The York Processional directs the choir to repeat this anthem both here and after the first three verses of Ps. cxix., which are not sung as the verses of a psalm, but as *versus sacerdotales*, i.e., to be said by the priests only.

⁶For *genuflectent adorent* read *genuflectens adoret.*

⁷Although our rubrics give no indication of the fact, this verse is the refrain to the hymn as sung on this occasion. After it was first sung by the (two) priests, it was repeated by the choir. Then the priests sang the hymn, verse by verse, and the choir responded to each verse with the above.

I
Sing, my tongue, the Saviour's battle,
Tell His triumph far and wide,
How upon the Cross of glory
He for man was crucified,
And our foes for ever vanquished,
When, our Sacrifice, He died.

Tasting of the tree forbidden,
First-made man had been ensnared ;
Grieving o'er our doleful ruin,
God this saving tree prepared ;
Where He purged the guilt of ages,
And His righteousness declared.

For the work of our salvation
Needs must have its order so ;
That the art divine of heaven
Satan's fraud might overthrow ;
Thence the victory procuring
Whence the triumph of the foe.

Therefore when at length the fulness
Of the sacred time drew nigh,
God the Son, the world's Creator,
Left His Father's home on high,
As a Virgin's child appearing
In our flesh for flesh to die.

In His narrow manger-cradle,
Lo, our God an Infant lies ;
While the tender Maiden-Mother
Waits upon His feeble cries ;
And his hands and feet she swaddles
In the cloths of lowly guise.

Thirty years at last accomplished,
As Himself had freely willed,
He surrenders to His passion,
That His work may be fulfilled ;
On the Cross the Lamb is lifted,
And His Blood atoning spilled.

7
Lo, the vinegar and spitting,
Nail and lance and mocking reed ;
From that gentle Broken Body
Blood and water forth proceed ;
Whence the earth and sky and ocean
From all stain of sin are freed.

Thou alone wast counted worthy,
Man's Redemption to sustain,
That with thee as in a harbour
Shipwrecked man might refuge gain,
Which the sacred Blood anointeth
Of the Lamb that here was slain.

Bend thy boughs, O tree exalted,
Thy hard fibres gently bend ;
For a while thy native rigour
As in pitying awe suspend ;
And the King of heavenly glory
On thy softened bosom tend.

Glory, honour, praise, dominion,
To the Most High Trinity ;
To the Father, Son and Spirit
Equal love and worship be ;
Through the earth and through the heaven
Unto all eternity.¹

Then shall the Cross be carried solemnly through the midst of the Choir, where it can be adored by the people. This following Responsoary shall be sung by the whole Choir, with its verse, the cantor incepting.

While the Maker of the world suffered on the Cross the punishment of death, crying with a loud voice He gave up the ghost, and behold, the veil of the temple was rent, and the graves

¹ According to the usual order, the 8th and 9th verses have here changed places. The York Processional omits "Thou alone" (8). The theme of the 9th (usually the 8th) verse is more poetic than devotional; it somewhat over-steps the degree of fancy permissible in a sacred hymn.

were opened ; for there was a great earthquake, because the world cried aloud that it could not endure the death of the Son of God : When therefore the side of the Crucified Lord had been opened by the lance of the soldier, there came out blood and water for the purchase of our salvation.

V. O adorable Ransom, by whose payment comes the redemption of our captivity : the infernal gates of hell are burst asunder ; and to us the door of the Kingdom is opened.

[R.] When] therefore [the side of the Crucified Lord] had been opened [&c., as above.]

After the Cross shall have been adored by the clergy and by the people, all the clerks shall assemble at the altar,¹ and the priest shall again put on the chasuble which he had put off, and approaching the altar, having said the confession, and placed the sacrifice on the altar in the usual way and censed it, and poured wine and water into the chalice, and having said with a profound inclination of the body, In the spirit of humility [and with a contrite heart may we be accepted of Thee, O Lord, and may our sacrifice be so performed in Thy presence this day, that it may be pleasing unto Thee, O Lord God. In the name of the Father, and of the Son, and of the Holy Ghost, Amen,] he shall say with humble voice,

Let us pray.

[Encouraged] by the teachings [of the Saviour and in obedience to His divine command, we

¹ The Mass for the Day, interrupted by the Reproaches and the Adoration of the Cross, is now resumed. The point of the Liturgy at which the new start is made is at the Offertory. There is no Offertory anthem and no oblation of the elements, nor is the Action prayer said. This service is what is called in the Eastern Church, the Mass of the Pre-sanctified (sc. elements). On Good Friday Bread and Wine are not consecrated. Bread and Wine consecrated on a preceding day are reserved till Friday and are then simply partaken of. Another peculiarity is that the Embolism (the extension of the last clause of the Lord's Prayer, "Deliver us, we beseech Thee, &c.) usually said silently, is on this day said aloud. Certain formulæ are omitted, and their omission is believed to be a reversion, for the day, to very primitive custom.

take confidence to say] with the Lord's prayer devoutly :

[Our Father, (by the priest alone to) lead us not into temptation ; then the choir shall say, But deliver us from evil.]

[*Priest.*] Deliver us, we beseech Thee, O Lord [from all evils, past, present and to come ; and through the intercession of the blessed and glorious ever-virgin Mary, Mother of God, and of Thy Blessed Apostles, Peter and Paul and Andrew, with all the Saints, graciously grant peace in our days : that, supported by the help of Thy mercy, we may ever be both free from sin and safe from all disquiet] : in which prayer he shall break the Lord's Body as is wont to be done on other days : [he makes the first fraction saying, Through the same Thy Son Jesus Christ our Lord ; and the second fraction saying, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God,] then he shall say with a gentle voice, Through all ages of ages. [R.] Amen.

Next he shall put the particle of the host into the chalice in the usual manner. And The Peace of the Lord [be with you alway. R. And with thy spirit,] shall not be said, nor Lamb of God, [Who taketh away the sins of the world, have mercy upon us. . . . grant us Thy peace,] nor shall the Peace be given ; but he shall forthwith communicate himself saying,

The Body and Blood of our Lord [Jesus Christ preserve me unto life everlasting. Amen.]²

Then the priest shall not³ go to the ablution in the usual way, but without saying the prayer that precedes it.

Then he shall say privately the vespers which he had said aloud on Shere Thursday.

Post-Communion.⁴

² Observe that both elements are on this day taken together.

³ Non. This word ought probably to be omitted.

⁴ This prayer serves at once as the Post-Communion at Mass and the Proper Prayer at Vespers—Mass and Vespers being here combined. The Conclusion "Who liveth and reigneth, &c.," is omitted, also the Amen,

Graciously behold, we beseech Thee, O Lord, this Thy family, for whom our Lord Jesus Christ was contented to be betrayed into the hands of wicked men, and to suffer death upon the cross, without [Who liveth, &c.¹]

Then² the priest shall put off his chasuble and taking with him one³ [of the superiors,] shall place the cross in the sepulchre with the Lord's Body, and there shall be said the Responsory with its verse:—

I am counted with them that go down into the pit; I am as a man without help, free among the dead.

℣. They have placed me in the lower pit, in darksome places, in the shadow of death.

[R.] As a man [without help, free among the dead.]

Then the sepulchre shall be censed, and there shall be said the Responsory with its verse:—

When the Lord had been buried, they sealed the sepulchre; rolling a stone to the door of the sepulchre: Placing soldiers to guard Him.

℣. Lest His disciples should come and steal Him away, and should say to the people, He hath risen from the dead.

[R.] Placing [soldiers to guard Him.]

℣. In peace [choir]: I will both lay me down and sleep.

℣. In peace [choir]: is His tabernacle, and His dwelling place in Sion.

℣. My flesh [choir]: shall rest in hope.

"Bless we the Lord," and everything else said either after Mass or Vespers. The service suggestively ends with an unfinished prayer. This custom is observed at all services on Good Friday and till None on Holy Saturday.

¹ *Qui vivit, &c.*, the scribe omitted to insert this clause.

² Here begins the order for the ancient practice of concealing the Consecrated Bread in imitation of our Lord's Burial.

³ There is here in the MS., a curious blank, the cause of which can only be conjectured. Perhaps the scribe, finding a line of his exemplar chafed and illegible, left an equal space unwritten until he should consult another copy, and afterwards forgot his intention. The omitted words are replaced from the Sarum Missal. The priest and his companion wore surplices, and performed this office barefooted.

[EASTER EVE.]

On Saturday the vigil of Pasch. First, let the procession go to the place where the new fire is to be blessed. On the way there shall be said Ps. [27.] The Lord is my Light,⁴ &c. Then shall follow the BLESSING OF THE FIRE, thus saying⁵:

The Lord be with you.

[R.] And with thy spirit.]

Let us pray.⁶

O Lord, Holy Father, Almighty and Everlasting God, the Unfailing Light, the Creator of all lights, hear us Thy servants and bless this fire, which is consecrated by Thy sanctifying grace: Thou that lightenest every man who cometh into this world, enlighten the understanding of our heart with the fire of Thy love, that inflamed by Thy fire and enlightened by Thy light and with the darkness of sin dispelled from our heart, we may under Thy guidance attain to life everlasting⁷: Through [Thy Son Jesus Christ our] Lord, [Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, ever world without end. R.] Amen.]

Here blessed water shall be sprinkled on the fire and there shall be said:

The Lord be with you.

[R.] And with Thy spirit.]

Let us pray.

O Lord, Holy Father, Almighty and Everlasting God, be pleased to bless and sanctify this fire, which we, though unworthy, presume to bless by invocation of Thy Only-Begotten Son Jesus Christ our Lord: do Thou most graciously⁸ sanctify it with Thy blessing, and grant that it may prevail to the profit of the

⁴ Without note and without Glory. Sarum.

⁵ Ita dicens. Sarum more grammatically reads, a sacerdote incipiente sic.

⁶ The following prayers are almost the same as those prescribed in the Sarum. Those in the York, Roman, &c., differ more widely.

⁷ In the Sarum, Roman, &c., there are several additional clauses, referring to the Pillar of fire at the Red Sea.

⁸ "O most gracious Father." Sarum.

human race: Through the same [Christ our Lord. R. Amen.]¹

BLESSING OF THE INCENSE.²

I exorcise thee, most unclean spirit, and every illusion of the enemy in the name of God the Father Almighty, and in the name of Jesus Christ His Son, and of the Holy Ghost: that thou shouldest go out and depart from this creature of incense, with all thy fraud and wickedness; that this creature may be sanctified in the name of our God³ Jesus Christ that all who carry⁴ touch, or smell it, may feel the power and help of the Holy Ghost; so that wherever this incense shall be, there thou shalt by no means dare to approach, nor presume to cause opposition, but, O unclean spirit, whosoever thou art, thou shall fly far thence with all thy subtlety, and be gone; for thou art adjured by the name and power of God the Father Almighty, and of His Son Jesus Christ our Lord, Who is to come in the Holy Spirit to judge the quick and the dead and the world by fire. [R. Amen.]

Let us pray.

We beseech Thy everlasting and most merciful⁵ loving kindness, O Lord Most Holy Father, Almighty and Everlasting God, that thou wouldest vouchsafe to bless⁶ this species of incense, that it may be an incense of a sweet savour unto Thy Majesty; may this species⁷ be blessed by Thee, may it be sanctified by invocation of Thy holy Name, so that wheresoever the

fume thereof shall reach, every kind of demons shall be driven out and put to flight; as did the incense of the liver of the fish, which Raphael the Archangel showed Thy servant Tobias when he went up for the deliverance of Sara: [Through Christ our Lord. R. Amen].

[Let us pray.]

May Thy blessing descend npon (this) species of incense, as on that of which David, Thy prophet sang, saying, Let my prayer be set forth before Thee as incense; may it have to us an odour of comfort, sweetness and grace; that by this smoke all the enemy's illusions of mind and body may be put to flight, that we may be, as the Apostle Paul saith, an odour of a sweet savour unto the Lord. May all the hostile might of demons flee before this incense as dust before the wind, and as smoke⁸ before fire. And grant, O most loving Father, that this incense of a good savour may continually abide for the work of Thy church, for the cause of religion; that by its mystic meaning the fragrant odour may show forth the sweetness of spiritual grace and power. Therefore, we beseech Thee, O Almighty (God), vouchsafe by the right hand of Thy infinite Majesty to bless this creature, compounded⁹ by a mixture of divers things, that by the power of Thy Holy Name, wheresoever the smoke of its perfumes shall breathe forth, it may be able marvellously to turn away all the deceptive assaults of impure spirits, and banishing all diseases, to restore health, and to be redolent, in Thy presence, of perpetual sweetness: [Through Christ our Lord. R. Amen.]

After these things one taper shall be kindled from the new fire, all the other lights in the church being extinguished, and the procession shall return to the choir. In returning, two [clerks] of

¹ Sarum adds the collect *Celesti nos lumine* (Postc. Oct. Epiph.).

² *Thymiamatis sive incensi*: frankincense or incense.

³ "Of the same our Lord." Sarum.

⁴ "Taste." Sarum.

⁵ "Most righteous." Sarum.

⁶ "Bless." Sarum.

⁷ For *specta* read *species*.

⁸ Some copies have *cera, wax*.

⁹ For *adversarum . . . infectam*, read *diversarum . . . confectam*.

the second form,¹ in surplices, shall sing the hymn.²

¹ The different grades of the choir of clergy occupied different benches, called *formae*, ranged parallel to the wall on either side of the chancel, and different parts of the service belonged to singers occupying different forms. Rubrics of this kind refer, of course, to the arrangements of a cathedral.

² This hymn, from the difficulty of accurately following all its drift, presented a series of pitfalls for unwary scribes. Most of the ancient copies consulted contain obvious misreadings. Our text becomes more intelligible by the following emendations, taken from these copies.

Refrain, l. 1, *for boni* *read bone.*
l. 3, „ *horridam* „ *horridum.*
v. 1, l. 1, „ *Quatenus* „ *quamvis.*
l. 2, „ *luminari* „ *lunari.*
v. 2, l. 1, „ *spiritus* „ *spem.*
v. 3, l. 1, „ *patri* „ *pater.*
l. 2, „ *silice* „ *scilicet.*
l. 4, „ *victo* „ *victa.*
l. 4, „ *populo* „ *peplio.*
v. 4, l. 3, „ *concinant* „ *continuat.*
l. 3, „ *numini* „ *numine.*

The scribe has also written (v. 1), *in numero* and *in cussu* as two words respectively.

The errors in other copies are similar, e.g., (refrain 1, l. 1), *ceteris* for *certis*; (v. 2, l. 1), *spem minis* for *spem sibi luminis*; (v. 4, l. 3), *contineant* for *continuat*; and one black letter printed Manual (v. 4, l. 4), has the absurd reading *purpureis* for *perpetuis*—“binding together the ages unto the purple ages.”

In the York Manual the second and third verses given in our text are replaced by two others, the latter of which dwells on the glory of Christ. The absence of this verse from our text deprives the *per quem* at the beginning of the last verse, of the antecedent noun. The truth is, that only a selection of verses appears in any Manual, and this serves to increase the obscurity of a somewhat uncertain text. The metre is that of Horace's first ode: *Maecenas atavis edite regibus. Asclepiadeus choriambicuſ tetrameter acatalecticuſ*:

— | — u u — | — u u — | u u

Otherwise scanned thus:—

— | — u u | — || — u u | — u u ||

Gracious Guide of our souls, Source of the radiant light,

Who, by moments decreed, Sunderest day and night;

Now that sunset is past, Darkness and gloom prevail:

O Christ, give to Thine own Light that will never fail.

The choir shall repeat the same after every verse.

Clerks:—

1.

Though by numberless stars, And by the moon's bright flame,
Thou hast garnished the sky, Calling each lamp by name;
Yet Thou shonest to man, How by the stroke of flint,
Light from stone may be born, Sparkling with ruddy tint.

Choir:— Gracious Guide, &c.

2.

Lest mankind should forget What is their hope unpriced,
What their treasure of light Found in the Name of Christ;
That strong Rock, Who for us Hides in His heart of fire
Flames that kindle in ours Faith, Love and warm Desire.

3.

Thus, great Father, Thy courts Shine with Thy gifts of love,
Even with flickering flames, Rays from Thy face above:
Light, still warring with gloom, forwards the distant day;
Night, with garment in shreds, vanquish'd escapes away.

4.

Through Whom glory and praise, Wisdom and majesty,
Honour, goodness and love Shine evermore from Thee:
While Thy Kingdom abides, Under the One in Three,
Binding age unto age, All through eternity.

Choir:— Gracious Guide, &c.

*Then shall follow the BLESSING OF THE TAPER,
And, all the other lights having been extinguished,
a single taper shall burn continuously on a wand.¹*

Now let the angel host of heaven rejoice, let the divine Mysteries rejoice; and for the victory of so great a King, let the trumpet of salvation sound. Let the earth, enlightened with rays so bright, exult with joy, and, illumined with the glory of the Eternal King, perceive that the darkness of the whole world is passed away. And let the Church, our Mother, be glad, adorned with beams of light so great; and let this court resound with the loud voices of the people. Wherefore, dearly-beloved brethren, as ye are present at the wondrous glory of this holy light, I beseech you to invoke with me the mercy of Almighty God: that He, Who hath deigned to enroll me, not for my own merits, in the number of the Levites; pouring out upon me the grace of His light may enable me to set forth this taper's renown: Through His Son Jesus Christ our Lord, Who with Him liveth and reigneth in the unity of the Holy Ghost, God,

Through all ages of ages. [R.] Amen.

The Lord be with you,

And with thy spirit.

Lift up your hearts,

We have lifted them up to the Lord.

Let us give thanks to our Lord God.

It is meet and right.

For verily it is meet and right to proclaim, with the whole affection of the heart and mind, and by the ministry of the voice, the invisible

¹This wand was called the “spear,” *hasta*, or the “reed” *arundo*. The small taper on the reed must not be confounded with the huge wax candle called the Passover Taper, which was set in a *candelabrum* and was lighted further on. From other Manuals we learn that the sublime invitation which follows was chanted solemnly to a very ancient tune by the Deacon, who first asked and received the blessing of the officiating priest; and that the custom of making the invitation was instituted by Pope Zosimus. (Cf. Alcuin, *De Officiis Divinis*, cap. *De Sabbato Sancto*; also, Amalarius, *De Off. eccl.* cap. 18.)

God, the Father Almighty, and His Only-Begotten Son, Jesus Christ our Lord, with the² Holy Ghost, Who for us paid to the Eternal Father the debt of Adam, and destroyed in His Holy Blood the bond of our agelong guilt. For this is the Passover Festival, wherein the³ True Lamb is slain, and the door-posts are consecrated with His blood. This is the night in which Thou madest our ancient⁴ fathers, the children of Israel, when Thou hadst led them out of Egypt, to pass dry-shod through the Red Sea. This, therefore, is the night which dispelled the darkness of sin by the light of the Pillar of Fire. This is the night, which, as to-day, restores to grace, and unites to holiness them that through all the world believe in Christ, separating them from the corruptions of the world and the darkness of sin. This is the night in which Christ, having burst the bonds of death, came up victorious from the grave: for it had profited us nothing to be born, unless we had been redeemed. O the wonderful condescension of Thy mercy concerning us! O inestimable kindness of love: to redeem the slave Thou gavest up the Son! O truly needful sin of Adam⁵ which was blotted out by the Death of Christ! O happy guilt, which was permitted to have such and so great a Redeemer! O blessed night, which alone had the privilege of knowing the time and the hour in which Christ arose from the grave! This is the night of which it is written, And the night shall shine as the day; and, The night shall be my light in my delights. The hallowing of this night, therefore, puts to flight wickedness, washes away sin, and re-

²“Thy,” (*tuo*), is inserted here in our text. It is not in other copies.

³The usual reading is *that* (ille) True Lamb.

⁴*Primos.* The Roman reads *primum*.

⁵There is usually added here “and our own” (et nostrum). If it had not been for human sin one of the principal and most peculiar features in the divine character—Redeeming, Self-sacrificing, Forgiving Grace—would have remained unknown to the universe.

stores innocence to the fallen, and joy to the sorrowful: banishes hatred, procures concord, and bows down dominions. In the grace of this night, therefore accept, O Holy Father,

*Here incense shall be put into the taper in the form of a cross!*¹

the evening sacrifice of this incense, which, by the hands of her ministers the holy church offers unto Thee in this solemn oblation of the wax-taper formed by the labours of bees. But now we have heard the proclamation of this pillar, which unto the honour of God the glittering fire hath kindled. Which (fire) though divided into parts

*Here the Paschal Taper shall be kindled and all the other lights in the church shall be extinguished:*²

feels not the loss of the borrowed light. For it is fed by the melting wax which the queen-bee produced for the substance of this precious taper.—O truly blessed night which spoiled the Egyptians and enriched the Hebrews! The night on which heavenly things are joined with earthly, and divine things with human.³ We pray Thee, O Lord, that this taper consecrated unto the honour of Thy Name, ———⁴ may abide unfailing, to dispel the darkness of this night, and being accepted as an odour of sweet savour, may be mingled with the lights above. May the Morning Star find it flaming: That Morning Star, I mean, which knows no setting:

¹ Sarum adds or into the candelabrum; likewise into the little taper brought to him by a *Portitor*.

Roman: The Deacon fixes five grains of incense into the wax of the candle in this order:

I
4 2 5
3

² *Extinguatur*. It has always been the custom at this point to light all the other candles in the church, and the word in the text is probably a slip of the pen for *accendatur*, shall be lighted.

³ This clause is in the Roman but not in the Sarum.

⁴ The line drawn here in the text and reproduced in the translation has no apparent meaning. It is absent, of course from other Manuals.

That, which, returning from the world below, shone serene on the human race. We beseech Thee, therefore, O Lord, that Thou wouldest be pleased, amid these Easter joys, to grant us a quiet season, and to preserve us Thy servants, all the clergy and the most devout people, together with our most blessed Pope, and our Bishop:⁵ Who ever liveth, and reigneth, rulest and art glorified: Who only art God, Who only art Most High,⁶ Jesus Christ, with the Holy Ghost, in the glory of God the Father. [R.] Amen.⁷

*After these things there shall be read The Lessons, without title.*⁸

First Lesson. In the beginning God created. [Gen. 1 and 2. 1, 2.]

This Lesson is not followed by a tract but by a collect.

O God, Who didst wonderfully [create man, and still more wonderfully redeem him: grant unto us, we beseech Thee, with strength of mind to stand firm against the enticements of sin, that we may attain unto joys eternal: Through Thy Son, &c.]

Lesson. In those days: it came to pass. [Exod. 14, 24-31 and 15, 1.]

Tract. Let us sing. [Exod. 15, 1-3.]

Collect.

O God, whose ancient [miracles we perceive casting their radiance on our age: when what

⁵ Our father Pope, N., our King, N., and also our Bishop N. (Sarum), The Roman, which omits "our King" has in an additional section of the prayer, several petitions for the Emperor.

⁶ For *altissime* read *altissimus*.

⁷ The Paschal Taper is ordered in the rubrics of most Manuals to be lighted at the principal services until Ascension Day. During all Eastertide it stands in its candelabrum near the altar, even when not lighted: but on the day after the Ascension, both taper and candlestick are removed before Mass. The idea is to symbolize the Risen Christ as the Light of the world.

⁸ i.e., the names of the books from which they are taken are not announced.—This kind of service consisting mainly of lessons alternated with psalms or canticles, is believed by some to be a remainder of the non-charistic, non-monastic lay worship of primitive times.

Thou didst bestow on one people by delivering them from Egyptian persecution, Thou dost work for the salvation of the Gentiles by the water of regeneration, grant that the fulness of the whole world may become children of Abraham and attain unto the dignity of Israel: Through Thy Son, &c.]

Lesson. In those days: [Seven women] shall lay hold.¹ [Isa. 55, 1-6.]

Tract. A vineyard hath been made for my Beloved [Isa. 5, 1, 2. . . winepress therein and v. 7. . . house of Israel.]

Collect.

O God, Who [in the pages of both Testaments] dost instruct us to celebrate [the Passover Mystery; grant unto us to understand Thy mercy, that through our participation of present gifts we may have a strong expectation of the blessings to come: Through, &c.]

Lesson. In those days: Moses wrote [Deut. 31, 22-30.]

Tract. Give ear, O heaven [Deut. 32, 1-4.]

Collect.

O God Who [dost ever increase] Thy Church [by the calling in of the Gentiles: mercifully grant that they whom Thou washest in the water of baptism may be preserved under Thy continual protection. Through, &c.]²

Here there shall follow, not a Lesson but a Tract:

¹ For *apprehendit* read *apprehendant*

² This service of Lessons, &c., is identical with that appointed in the Sarum, and some other Uses. The Roman Missal provides twelve lessons and twelve prayers with the three Tracts given above.

In Muratori's *Liturgia Romana Vetus*, in the section entitled the Gelasian Sacramentary, the number of Lessons and Prayers provided for the same occasion is 10 each, vol. i., pp. 566-568; in his Gregorian Sacramentary at p. 61, 62, of vol. ii., there are four lessons and four prayers as in the Sarum, but in the same Sacramentary at p. 147-152, vol. ii., there are twelve lessons and twelve prayers provided, also for Holy Saturday, as in the modern Roman. It is probable that twelve was the ideal and that the curtailment to four was a concession to local infirmities. (Mur. Lit. Rom. Vetus. Venetiis, 1748.)

As the hart [panteth after the water brooks, &c. Ps. 42, 1-3.]³

These two prayers shall follow under one

Let us pray.

Grant, we beseech Thee, Almighty God, that we who celebrate the Passover Festival, being inflamed with heavenly desires may thirst for the Fountain of Life, Jesus Christ our Lord: [Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, ever world without end. R. Amen.]

Almighty and Everlasting God, favourably regard the devotion of Thy people now being born again, and graciously vouchsafe that, through the mystery⁴ of baptism, the thirst of their faith⁵ itself may sanctify them body and soul: Through [Thy Son Jesus Christ our] Lord, [Who liveth, &c. . . without end. R. Amen.]⁶

Kyrie leison.

Christe eleison.

[Kyrie eleison.]

O Christ, hear us.

[O Christ, graciously hear us.]

O God the Father, of heaven, have mercy upon us.

O God the Son, Redeemer of the world, have mercy upon us.

O God the Holy Ghost, have mercy upon us.

O Holy Trinity One God, have mercy upon us.

³ This tract is the beginning of the first part of the baptismal service. The catechumens after their long continued instruction and probation were supposed to be now thirsting for the water of baptism.

⁴ Or, sacrament.

⁵ For *fide* read *fidei*.

⁶ The remaining forms strictly belong to the Processional. The first is called the Sevenfold Litany and it was chanted in the middle of the choir by seven boys in surplices (Sarum). In the Roman Missal the Blessing of the Water comes first and then the seven-fold Litany follows in a much fuller form than here. The York Use is in this matter identical with the Sarum.

Holy Mary,	pray [for us.]	<i>be begun, with which they go in procession to bless [the fonts.]¹</i>
Holy Mother of God,	" "	Kyrie eleison.
Holy Virgin of virgins,	" "	Christe eleison.
S. Michael,	" "	[Kyrie eleison.]
S. Gabriel,	" "	O Christ, hear us.
S. Raphael,	" "	[O Christ, graciously hear us.]
All ye holy angels and archangels, , ,	" "	
S. John the Baptist,	" "	Holy Mary, pray [for us.]
All ye holy patriarchs and prophets, , ,	" "	S. Michael, " "
S. Peter,	" "	S. Gabriel, " "
S. Paul,	" "	All ye holy angels and archangels, , ,
S. Andrew,	" "	S. John Baptist, " "
S. James,	" "	All ye holy patriarchs and prophets, , ,
S. John,	" "	S. Peter, " "
S. Philip,	" "	S. Paul, " "
S. Bartholomew,	" "	S. Andrew, " "
S. Matthew,	" "	S. Thomas, " "
All ye holy apostles and evangelists, , ,	" "	S. Simon, " "
S. Stephen,	" "	S. Thaddeus, " "
S. Linus,	" "	All ye holy apostles and evangelists, ² , , ,
S. Cletus,	" "	
S. Clement,	" "	
S. Lawrence,	" "	
S. Vincent,	" "	
S. Denys with thy companions, , ,	" "	
All ye holy martyrs,	" "	
S. Sylvester,	" "	
S. Hilary,	" "	
S. Remys,	" "	
S. Audoen,	" "	
S. Gregory,	" "	
S. Martin,	" "	
S. Edmund,	" "	
S. Augustine,	" "	
All ye holy confessors,	" "	
S. Mary Magdalene,	" "	
S. Felicitas,	" "	
S. Perpetua,	" "	
S. Agatha,	" "	
S. Agnes,	" "	
S. Cecilia,	" "	
S. Scholastic,	" "	
All ye holy virgins,	" "	

Which being finished, the following litany shall

¹ This is called the Five-Fold Litany or the Litany of the Deacons. It was sung by five deacons. The whole company remained seated from the first Kyrie to the words—"graciously hear us." When the deacons began "Holy Mary" all arose and set out in procession. "In these two Litanies, *O God the Father of Heaven*, and the three following clauses are omitted, because Christ lay in the grave until the third day: so says Pope Gelasius" (Sarum). These four clauses, though present at the beginning of the first Litany in the Rathen Manual are absent from both Litanies in the Sarum.

² After this unfinished litany there is a blank space in the MS., of half a page, probably intended to hold in two columns the remaining part of this litany. There is room for not more than 24 names. Perhaps these names were to be selected in some degree according to local connections.

After the Procession reached the font, the prayer, Almighty and Everlasting God, be present, &c., (Baptismal Office) and the Sursum Corda were followed by the long Preface for the Benediction of the Water which, having occurred earlier in the MS., did not need to be repeated. Part of it will be found on pp. 9, 10.

In returning from the Font, a litany was sung by three Priests. In the York Processional, the form given is a version of the Greater Litany but fuller than the Litanies of the Boys and of the Deacons. In the Sarum as in the

Ruler of the holy angels,
Send thy help to all the world.¹

I

First, do thou pray for us, Mother
Of the Son of God Most High;
Then, ye servants of the Father,
Angel orders of the sky.

2

Cry to Christ, the King of heaven,
All ye apostolic band;
May the blood of mighty martyrs,
Plead for us at God's right hand.

3

Ye confessors, next implore Him
Virgins, one with them in grace,
That the gift of His forgiveness
For repentance may give space.

4

All ye holy and ye righteous,
On our knees we humbly fall,
That our sins may all be cleansèd
As upon His Name ye call.

5

Hear us, Christ, Thou blessed Shepherd,
Grant thy waiting people grace,
Who didst form creative matter,
And the parents of our race.²

Rathen Manual, a metrical hymn, a litany in substance only, is provided. Cassander says this Easter Eve hymn used to be called the Noric Litany, from the place of its origin and first use.

¹ After this verse had been sung by the three priests, it was repeated by the choir, and sung by them as a refrain to each succeeding verse (Sarum.)

² Solemn Mass now began with the Kyrie (there was no Introit on this night), and the *Gloria in Excelsis*. As the Choir sang, "And on earth peace" all the Church bells began ringing. A shortened form of Vespers was recited in combination with the end of Mass, and the singing of Alleluia, after having been "closed" during Lent and Fore-lent was now resumed with great bursts of joy. This service belonged not to the Manual but to the Missal and the Breviary.

THE GENERAL EXCOMMUNICATION

To be declared administratively at the Four Tenses of the year.

This form of the General Cursing is written in a different script on two leaves left blank at the end of the MS. Translation is unnecessary. The same Form is contained in the Arbuthnot Missal, both in Latin and in the vernacular. Another Latin copy may be seen in the *Registrum Aberdonense*. The differences between these and our version lie in unimportant details. When we turn to the corresponding documents in English Manuals of the same period, we find the scope and purpose identical, and the general aspect precisely similar, but the actual wording widely different. A few extracts from a typical early printed English black letter MS. will illustrate both the likenesses and the differences.

"God men et wymmen it is ordeyned bi te counseil of al holy chirche. Frist of oure holy fader te pope of rome et his cardinalis and al his counseil. sithen of alle erchebisshopes bisshopes et al te clergie tat evericher man of holichirche that hat soule for to kepe shulde shewe among hem foure sites bi zere te articles tat ben wrten in the general sentence. that his for to seyn the pointes tat longen to the grete curs. tat on is the first sonday of advent that other is the first sonday of lenten, and the nexte sonday after witsunday, and the firste sonday after tehe assumption of oure ladi of thwo maner of cursyng holicirche telleth." etc., . . . "Clerks sein tat a child bi fore it be cristned it hath a wildked spirid dwellinge in the soule . . . Te whicde wikkede spirid is coniured et cast out torouh praire of the priest bi fore the chirche dore whanne it shal be cristned." . . . "So tat first and formest we denounce acursed alle to tal holichirche fasly depriuen of any righ or profit either bi lawe wrten, or elles bi good custum whicher that hater ben holden et used of old tyme . . . alle to that stelether hollchirche goodes in what place so they ben don for to kepe. Or elles

that stelle unhalwed tinges outh holi of place or tynges tat ben halwed out of place unhalwed. . . . Also alle to ben acursed bi al holichirche tat brecke or destorble the unite et the pes. first of oure lord the kyng, and lithen of his keme. by power. or bi counsel. bi word or bi werk." . . . and so on through 20 quarto pages of closely printed black letter. The following is the conclusion: "et tat tei have no part of te passion of our lord iesucrist ne of no sacrament tat ben in holichirche. ne no part of te prayere among cristene folk. bote tat tei ben acursed of God holichirce. fro te sole of te food unto te crowne of te eued: slepynge et walkynge. sittyngen et standyge. et in al here wordes et werkes. et bote zif thei have grace of god. so to amende hem here bi here liue. for to dwelle in the peynes of helle for eue withouten ende. fiat fiat. Amen."

The Excommunication in the York Manual begins thus:

"At the begynnyne God and holy Chirch curses all those that the fraunches of holy Chirch brekes or distourbs; and all that is ageynst the peas or right or the state of holy Chirche," and so on, naming many classes of criminals and other evil doers: *e.g.* "Also all those that are ageynst the Kynges right. Also, all robbers and reuers or men slears, but if it be hym selfe defendant. Also all those that are ageynst the Kynges great charter the whiche is confermed by the courte of Rome. Also all those that mede takes to breke peas, whereas love sholde be. Also all witches, and all that on them byleues. Also all that Sarasynes counsayle or helpe agaynst Cristen men. Also all they that their children wrongfully

faders or wytes on any man maliciously. Also all they that wylfully lese theyr children, or leuys them in felde, or in town, or in chirche dore, or in gate-schadels, or in any other place, and leuys them socourless, when the children are of unpower. Also all false money makers and their consentours. Also all they that good money clips for theyr avantage. Also they that falces the pope's bulls or counterfaytes the Kynge's seale, etc., etc." . . . "These be the poyntes of the grete cursinge that our holy faders, popes and archebisshops hath ordeyned, for to be published at the leste iii in the yere, in every parysse chirche; that is to saye, the first Sonday of Lente or the seconde; and also some Sonday after Mawdlen tide," (*i.e.*, Festival of S. Mary Magdalene, 22 July) "or ellis before, as it may best fall; and also some Sonday in the Advente before Cristmas, and thus holy Chirche useth throughout all the places in Cristendome." After this General Sentence had been read, the actual excommunication followed in a Latin formula: "By authority of God the Father Almighty and of the Son and of the Holy Ghost and of the holy apostles and of the holy canons and of our ministry, we anathematize and sequester from the doors (*liminibus*) of our holy Mother the Church of God, those who have done these evils, or consented to them, or wasted the lands of S. Peter; that they may have no part with God nor with his saints. And unless they make restoration and come to satisfaction, may their lamp be thus extinguished ever world without end. Fiat fiat.

A Manual usually contains a short office for the Absolution of those who had incurred the Great Curse.

THE END

MARGINAL AND OTHER NOTES BY VARIOUS HANDS.

On the left hand margin beside the end of the rubric that precedes the words "I. N. tak the N." (p. 2, col. 1, l. 29 of transcript) are the words in cursive script,

quha gyffes me.

They are so much faded as to be almost invisible. The York Manual at the same point directs the priest to say, "Who gyues me this wyfe?"

On the margin beneath the prayer for a blessing on the bread and drink taken in honour of the marriage—in Scotland, at that period, probably shortbread and French claret—(p. 5, col. 1, l. 31 of transcript) are the words in black letter

PER ME DE

The third word does not appear to have been finished. Almost on a line with this but with a short space between are two words in cursive writing, which have not yet been determined.

On the margin below the prayer, Deus Abraham, (p. 7, col. 2, l. 11 from bottom), are three words, something like

Per me Demum (?)

They are carelessly written and sprawled wide so as to occupy nearly a whole line. In this kind of script the letters *m*, *n*, *u*, and (of course undotted) *i*, when standing in juxtaposition are simply a series of legs, which it is very difficult to distribute into the correct letters, especially in proper names not otherwise known.

On the margin below the first five lines of the prayer Domine sancte pater (p. 17, col. 1, l. 24 of transcript) there is a curious mark or contraction. The word *benedic* (l. 22), has not in our text as it has in other manuals a cross inserted (*bene+dic*) ; but from beneath it a thin line has been drawn through the words of the two lines below and across the margin to almost the foot of the page. Halfway down this line are the following : a segment of a circle with the concave side turned up towards the text, and divided in two by the said straight line, then a sloped line across the same straight line, and lastly an enlarged *b*, written sideways thus :



This "pointer" was invisible till brought out by the accidental application of a chemical.

On the margin below "Letare tu senior" (p. 17, col. 2, l. 3, of the transcript) an early hand, having turned the book upside down has written in slightly modified black letter,

RYCHT HONORABLE
SIR EFIN MEREN.

Under the lesson from Exodus in the Palm

Sunday service (p. 9 of the transcript) a totally different hand has written on the margin the following three lines of elegiac verse.

En ego non paucis quondam munitus amicis
Dum flauit velis aura secunda meis

At fera nimboso tumuerunt aequora vento

These lines are from Ovid, Epist. ii. 3.

On the left hand margin of the Good Friday Hymn, "Sing my tongue," *Pange lingua* (pp. 22

and 23 of the transcript) opposite the beginning of the fourth verse, *Quando venit ergo*, a later hand has written *sacri*, a word which the original scribe accidentally omitted but which is necessary to complete the number of feet.

On the margin below "Flecte ramos arbor alta" of the same hymn, but in no obvious connexion with its wording, an earlier hand than the last mentioned has written

Venerabilis.

On the lower margin of part of the same service, below what corresponds to p. 23, col. 1, l. 1, from bottom of transcript, a quondam owner of the book, having turned the page upside down, has written,

Liber domini valteri stewin

liber domini valteri stewin m.p.

Before writing the second line (which may have been written first), the writer after trying his pen with a letter like an *a*, in essaying to begin the word *liber*, wrote *b* twice by mistake for *l*. *Dominus* or *Sir* was a title given to priests before the Reformation. *Stewin* is probably equivalent to the modern Steven. *m.p.* = *manu propria*.

Below *liber* in the second line there is in more faded writing the word

Walter . . .

A much more recent hand beginning upon the end of the last mentioned has written

liber Domini Walteri

On the last leaf none of the text of the Manual was written. The outer page of this leaf was at one time covered with writing by a comparatively modern hand. This writing not only has greatly faded but whether by the hands of persons using the book or otherwise it has been so abraded, that though brought out by the application of a powerful chemical, it was found to be illegible.

On the inner page of the same leaf are the following lines, in a cursive script,

quha in weilth taiket no hed

he soll haue falt in tyme of neid

Si mea penna valeret melior mea litera fieret.

finis.

Alexander Cryt, manu propria.

To the right of the writer's name some modern hand has written

Alex. Cryt,
manu propria.

The words *quha in heilth* and the name *Alexander Cryt* and various other words, sentences, etc., were carelessly written here and there over the page by an early hand as if by one trying a pen or scribbling without thought. All these have greatly faded and are not decipherable.

ERRATA TYPOGRAPHICA.

P. 15, col. 1, l. 24, for *vive* read *vivet*.
P. 15, col. 2, l. 10, for *indicum* read *iudicium*.
P. 15, col. 2, l. 6, from bottom, for *sanctissime* read *sanctissimi*.

P. 18, col. 2, second line from bottom, and p. 21, col. 1, l. 1, for *hec* read *hee*.

P. 20, col. 1, second line of the prayer "Deus cuius filius," for *terros* read *terrás*.

P. 22, col. 2, l. 6, for *[is]* read *[a]*.

P. 22, col. 2, l. 12, for *amaro* read *amara*.

P. 23, col. 2, l. 4, for *versus quos*, read *vesperas quas*.

P. 44, col. 2, l. 24, for *Ood*, read *God*.

P. 61, col. 1, l. 6, from bottom for *nov* read *novi*.



CORONATION OF ALEXANDER III. (1249).

Highland Bard rehearsing the King's Pedigree.

From a Fifteenth Century MS. of Fordun's *Scotichronicon*, Library of
Corpus Christi College, Cambridge.

TRANSACTIONS
OF THE
ABERDEEN ECCLESIOLOGICAL SOCIETY
AND OF THE
GLASGOW ECCLESIOLOGICAL SOCIETY

SPECIAL ISSUE

MDCCCCII

FOUR SCOTTISH CORONATIONS

BY THE
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PRESIDENT OF THE ABERDEEN ECCLESIOLOGICAL SOCIETY

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NOTE.

While gratefully complying with the request wherewith the Aberdeen Ecclesiological Society and the Glasgow Ecclesiological Society have honoured me to print the following Paper, I deem it only fair to the Members to say that I alone am responsible for its contents. It is the rule in both Societies, that the responsibility for each Article rests on the writer of that Article.

8, THE COLLEGE,
GLASGOW, 17th May, 1902.

FOUR SCOTTISH CORONATIONS SINCE THE REFORMATION.

THE august solemnity which, by God's good hand upon us, will be fulfilled on Thursday the 26th of June this year in the Abbey Church of Westminster—the Coronation of His Most Sacred Majesty King Edward VII., King by the Grace of God "of all the Britains" and of our Gracious Queen Alexandra—is of a nature that requires, both on the Sovereign's part and on his subjects', a serious and heedful preparation.

Were it indeed no more than a court pageant, it would need to be prepared for. No ceremony of any kind can be well performed, which has not been duly arranged beforehand. And a Royal Coronation is a ceremony as complicated as it is rich and splendid. The vast and honourable assemblage must be duly marshalled: his proper place must be assigned to every one. The Thrones must be set, the pavements strewn with carpets, the Altar decked; the Regalia must be brought to the Abbey from the Tower; the oil for the Anointing and the Royal Oblations¹ must be prepared; the words of the old Service must be adjusted to the new occasion; the music will have to be practised, the great officers of Church and State, and the King and Queen themselves, must be informed as to their several parts. Already, for months, a court has been sitting to adjudicate on the claims of those who allege a title to take part in the proceedings; and from Easter till well on in June the Abbey will be in the hands of workmen charged with the task of fitting it up for the great solemnity.

But the Coronation is no mere pageant. It is meant not to be "a dark and dumb ceremony" but a speaking and illuminating one; ordered so that it shall, in

¹ It is announced that in the coronation of King Edward VII. the 'First Oblation' will be omitted. As used at the coronation of William IV. this ceremony (which dates from the Fourteenth Century) was as follows:—"The King, supported by the two Bishops of Durham and Bath and Wells, and attended as always by the Dean of Westminster, two lords that carry the Regalia going before him, goes to the altar, and kneeling, uncovered, upon the steps of it makes his first oblation, which is a pall or altar-cloth of gold, delivered by the Master of the Great Wardrobe to the Lord Great Chamberlain, and by him, kneeling, to his Majesty; and an ingot or wedge of gold of a pound weight . . . [these] his Majesty, kneeling, delivers to the Archbishop, who receives first the pall, to be reverently laid upon the altar, and then the gold to be received into the basin and with like reverence put upon the altar." The Queen also offered a pall. Abbreviation of the service was no doubt necessary, but many will regret the omission of a rite which expressed so beautifully the duty of a Christian king towards the Church of God, which is expressly prescribed in prophecy (Ps. lxxii. 10, 15; Isa. Ix. 9), and was exemplified by the Wise men at our Lord's Nativity (S. Matt. ii. 11). We can only hope that if their Majesties lay it aside on an occasion when the ceremonies are very numerous, they may see fit, perhaps in their own persons, to perform it some time at the Feast of the Epiphany, where a sort of ghost of it still survives.

every detail, be significant, eloquent, persuasive, as to the nature of the Office with whose outward emblems the King and Queen will that day be invested. It is designed throughout with the purpose of exhibiting before the eyes of the Empire represented in the Abbey the theory of the Kingship and the Crown of Britain.

Considered in this light also, the announcement of it is a call, alike to the King and to his subjects, to study beforehand the history and the constitution of our ancient Realm; that all may discern, acknowledge, and mutually perform their several parts, whether high or humble, in the body politic.

But over and above all this, the coming Coronation will wear another and more sacred character. It will be an Act of Religious Worship, done in the House of God and towards God, by the hands of the Ministers of God.

Like all our religious services, though in a very eminent degree, the Act will be a complex one.

(1) There will be in it, to begin with, a public expression of the Nation's Christianity—of our Catholic Orthodoxy. The Nicene Creed and the *Te Deum* (which is the Creed in poetry) will both be sung. The King will promise before God to maintain alike the Nation's liberties and the Church's rights. He reigns "by the Grace of God," with the glad acceptance of a loyal people. They will therefore recognize his title; and he will receive his Crown as from the King of Kings. The Primate will gird him with the Sword, in token that he is ordained by God, *a minister of God for good, . . . a minister of God, an avenger for wrath to him that doeth evil.*¹ In his right hand he will place the Sceptre, Cross-topped, *the Rod of Jesus' strength,*² and in his left the Sceptre with the Dove, the emblem of the Holy Ghost—for the prerogative of mercy. He will robe him with the Pall, in shape like a Churchman's cope, the most dignified of ecclesiastical vestments; he will deliver to him the Cross-crowned Orb, reminding him how "the whole world is subject to the power and empire of "Christ our Redeemer;" and the Holy Bible, the Royal Law, which a Christian King must keep and do.³

All these, with the Sermon, will tell the King of the great powers, and the holy vocation, bestowed on him by God; and of the corresponding duties God requires him to perform.

(2) But the service will not consist only of such acts as these. It will be rich in witness to God's readiness and grace to enable the King for the fulfilling of his sacred and tremendous calling. It will be mingled with prayers to God to send down on him and on his Consort the Holy Ghost, to fit them for their duties; they will be anointed by God's minister as a sign and token of God's willingness to

¹ Romans xiii. 4. (R.V.)

² In allusion to the promise to our Ascended Lord in Ps. cx. 2. *The Lord shall send forth the rod of Thy strength out of Zion.* This is why this Sceptre is topped with a Cross.

³ cf. Deut. xvii. 18; and S. James ii. 8.

give what He hath promised, *the Holy Ghost to them that ask Him*,¹ and they will receive together the Communion of the Body and Blood of Christ; not alone for their individual nourishment unto everlasting life, but expressly "that they may be enabled to the discharge of their weighty office, whereunto of His great goodness He hath called and appointed them."² Here at least there will be not simply their (and the Nation's) prayer but God's *answer thereto*, out of His holy place.

By the law of the English Coronation it is the Dean of Westminster's duty to put the King in mind beforehand of the sacred character of the great solemnity, and to exhort him therefore to take a certain space for prayer and meditation prior to his going to the Abbey. Our Society is, alike by its work and constitution, a religious one. Its first object is to "study the Principles of Christian Worship." It is, accordingly, in view of these principles that I approach the theme on which I am to speak. I shall deal with the Four Coronations not so much in their political or spectacular aspects, as in their adaptation to their two-fold purpose—the expression of Christian doctrine, and the ministration of Divine grace.

I.

SCOTTISH CORONATIONS BEFORE THE REFORMATION.

It is needful, however, for our understanding of the Four Coronations I am specially to treat of, that I should premise a little as to the Ceremonies observed at Scottish Coronations in the times before the Reformation.

The details of these which have come down to us may be meagre, but at least the line goes back to a remote antiquity. The Apostle of Scotland, S. Columba himself, was the minister at the making of a King of Scots, the first of the Dalriad Kings whose accession took place after the coming of the great missionary into Scotland—Aidan M'Gabhrain. If no more illustrious priest could have been found to minister the rite, Aidan seems to have been equally worthy to head the roll of those on whom it was performed. "The great Prince," so the late Marquess of Bute describes him, "from whom not only is our present Royal Family descended,

¹The Anointing, which constitutes the 8th section of our Coronation service, was considered by such Fathers as S. Augustine (*Adv. Petilium II.* 112) and S. Gregory the Great, as partaking of the nature of a Sacrament, as indelible, and as conveying spiritual jurisdiction as the delivery of the Crown conferred temporal power. It is, at the very least, an impressive symbol of a gift whereof the Church can give *assurance* since God hath promised it to *them that ask Him* (*S. Luke xi. 13*). The ceremony of the Anointing begins with the Hymn, *Veni Creator*, and contains (a) Petitions to God the Father to strengthen and confirm the Sovereign with the Holy Ghost the Comforter; (b) a Prayer in the act of Unction, "Be you anointed," etc., and (c) a Prayer to God the Son, the Anointed of the Father, to "pour down upon your Head and Heart the blessing of the Holy Ghost," and prosper the work of your hands. Can we doubt that the Divine Gift is given to those who with the prayer of faith, receive the rite?

²These are the words at the King's oblation of the Communion Elements in the Coronation Service. If the King and Queen receive at their Coronation the Holy Communion for this purpose, surely it is proper that the Clergy and people throughout their realm should make it part of their observance of the day in their several parishes to receive the same Sacrament for grace to fulfil their duties as the King's subjects.

and in right of whom they may be said to reign, but who undoubtedly was the first monarch who proclaimed the national independence of the Scottish Kingdom, and whois regarded by Dr. Skene as the founder of the Scottish Monarchy more really than even Fergus MacErca, while he seems also to have been the last man who actually represented the Roman Emperors as commanding the united forces of all Christian Britain.”¹

This Coronation took place in the year A.D. 574 ; and is described in almost identical terms by the two ancient biographers of S. Columba, Cuimine the Fair (Abbot of Iona, who died in 669) and S. Adamnan. Cuimine's words are as follows :—“At another time when he (Columba) was dwelling in the Isle Himba, on a certain night he was rapt into a mental ecstasy, and saw the Angel of the Lord sent unto him, carrying in his hands a glass book of the Ordination of Kings. He took it from the hands of the Angel and began to read it. But when he refused to ordain Aidan according to the command of the Angel, because he loved his brother better, he was suddenly smitten with a scourge by the hand of the Angel, the mark of the bruise whereof remained in his side all the days of his life. The Angel also uttered this word : Know for a surety that I am sent from God that thou mayest ordain Aidan King, and if thou wilt not, I will smite thee again. When therefore the Angel had given the same command on three successive nights, the Saint of God passed over to the Iouan Island (Iona) and there ordained Aidan King by the laying-on-of-hands. Also, amidst the words of ordination, he prophesied things to come concerning his sons, and his grandsons, and his great-grandsons.” S. Adamnan adds to this only two particulars, (both of them, however, of interest to those engaged as we are on an enquiry concerning the Form and Manner of the Service) (1) that the Saint laid his hand upon Aidan's head, and ordained him with Benediction (*ordinans benedixit*) ; and (2) that S. Columba's “prophecy” contained the warning—“lest by their evil counsels they should lose *the Sceptre* of this Kingdom.”

The use of the term *Ordination* here is noteworthy ; and not less noteworthy is the fact that the two rites appropriated from Apostolic times to the ordination of a Presbyter in the Church of God—Prayer, and the Laying on of hands, were both performed on the King. This means, if words and acts mean anything, that the King's Office—though different from a priest's—was felt to be, like a priest's, a sacred one. And this view of it has been held ever since in both the Kingdoms which make up Great Britain. In Scotland, the order which comes from the Privy Council to the clergy at each Sovereign's Accession is to pray for his most Sacred Majesty :² in England, the same truth is expressed in the Coronation service, not only by the Unction, but by the solemn vesting of the King in robes of a sacerdotal character —tunicle, stole, and pallium or dalmatic. It is a maxim of English Law, “Rex

¹ Scottish Coronations, p. 22.

² At the beginning of the present reign the distinction was marked between the reigning Sovereign and his Consort. “*His most Sacred Majesty King Edward VII., our Gracious Queen Alexandra, etc.*”

unctus non mera persona laica, sed mixta.”¹ If it be asked why, if this were so, S. Columba, who was accustomed to call in a bishop to ordain his priests, himself, (though he was no more than a presbyter) performed the office upon the King, the answer may be found either (1) in his prophetic character which, in Old Testament times, had sufficed for Samuel and for Elisha’s messenger, and under the Gospel for the prophets which were at Antioch consecrating SS. Paul and Barnabas;² or (2) in his assured position as the chief ecclesiastic of the Scottish nation.³

The patriotic industry and liturgical learning of the late Marquess of Bute has enabled him not only to make out the probably Order, or Ceremony, of King Aidan’s Ordination, but also to recover thy very Prayer with which S. Columba blessed him.

These Ceremonies seem to have been ten in number; and it is remarkable how long they continued in use. They were as follows:—

I. The Election. The King could be chosen, indeed, only out of a certain family, but he had to be chosen; and though in later times the succession became fixed from father to son, yet were there cases where the transmission not being direct, the older method of Election was formally resorted to. Thus the first Stewart King, Robert II., was elected at Linlithgow by the assembly of the Three Estates (1370) and afterward crowned at Scone; and a relic of the practice remained to the very last. In the cases alike of Charles I. and Charles II. a deputation of the Estates waited on the King on the morning of his Coronation day to offer him the Crown, and ask him to accept the same.

II. The King elect “was clothed in a white habit to shew his innocence and integrity of heart, that he would be a light to his people and maintain the true Religion.” It is curious that while at his Scottish Coronation Charles I. went to church clad in a ‘princely’ robe of crimson velvet, to be exchanged during the ceremony for the Royal robe of purple; at his Coronation in English, where the

¹ Lyndwood III. 2. On the limits of the King’s spiritual power in the Church of England, see the *Thirty-nine Articles*, “We give not to our Princes the ministering either of God’s Word or of the Sacraments; but that only prerogative, which we see to have been given always to all godly Princes in Holy Scriptures by God Himself; that is, that they should rule all estates and degrees committed to their charge by God, whether they be Ecclesiastical or Temporal, and restrain with the civil sword the stubborn and the evil-doers” (Art. xxxvii.) Similarly in the Coronation Service itself, at the Inthronization, the Archbishop, standing before the King, addresses him “Stand firm, and hold fast the seat and State of Royal and Imperial Dignity which is this day delivered unto you in the Name, and by the Authority of Almighty God, and by the hands of Us the Bishops and servants of God although unworthy; And as you see Us to approach nearer to God’s Altar, so vouchsafe the more graciously and continue to Us your Royal Favour and Protection. And the Lord God Almighty, whose Ministers we are, and the Stewards of His Mysteries, establish your Throne in Righteousness, that it may stand fast for evermore, like as the sun before Him, and as the faithful witness in heaven. Amen.”

² 1 Sam. x. 1; xvi. 13; II. Kings ix. 6; Acts xiii. 3. The ordination of Aidan as performed by S. Columba appears to be based directly on the ordination by Moses of Joshua as his successor. “Moses laid his hands on him and gave him a charge. See Numbers xxvii. 15-23.

³ “In Ireland the right of inaugurating the O’Neill belonged to the Primate of Armagh, the successor of S. Patrick the right of inaugurating the princes of Tirconnel to the O’Firghils, the hereditary coarbs or lay abbots of Kilmacrenan.” Joseph Robertson, *Statuta Ecclesiae Scoticanae* I. xxi. note.

custom had been for his predecessors to come in purple, he chose the ancient Celtic white, to "declare" as he said, "that virgin purity with which he came to be espoused unto his Kingdom."¹

III. The Inauguration on the Stone. It is not quite certain that the Stone of Scone was the Stone of Iona ; but such is the tradition, and a similar custom was the rule among the Celtic princes. We may therefore believe, with the English poet and divine who has just been singing so enthusiastically the praises of our Highland Saint :—

" His blessing rests upon the Stone of Fate,
Initial throne of British Sovereignty !
Round that mysterious Stone where Aidan sate,
Successive hosts in loyal ecstasy,
With growing power of circumstantial state,
Shall gather near in ages far away,
With life still strong, though fading figures flee,
To bless the rock-born Empire from that day,
Claimant of deathless rule, while Heaven inspires her sway."²

IV. The Coronation Oath. The Oath which King Aidan took may not impossibly be most preserved to us in the old Northumbrian Pontifical of Egbert :—³
" Thou mayest see here the first commandments of the King of the people."

" It is right that when a King hath been newly ordained and lifted up upon his throne, he should command these three commandments to the Christian people subject unto him."

" First, that the Church of God and all Christian people should keep true peace at every time. Amen."

" The second is, that he forbid robberies and all iniquities unto all degrees. Amen."

" The third is that he command righteousness and mercy in all judgment, that hereby the compassionate and merciful God may grant his mercy unto us. Amen."

V. The Assembling of the friends and followers of the King around his throne—represented to this day by the gathering of the Bishops and Peers of the Realm for the Coronation.

VI. The giving of the White Rod, or Sceptre of Strength—in allusion to Psalm cx. 2.

VII. The Investiture with the Sword.

VIII. The Recitation by the chief Druid, or orator, of the King's pedigree, with a panegyric on the mighty deeds of his ancestors, and an exhortation to the new Monarch to shew himself worthy of his blood. Was it in this connexion that S.

¹ *Coronation Order of Charles I.* (Bradshaw Society) p. 6, n. The analogy of a Coronation to a Marriage, which impressed the Royal Martyr, had such weight with the Scottish Divines at the Coronation of his mother, Anne of Denmark, that they waived, *on this ground*, the objection they had taken to its being performed on a Sunday.

² R. M. Benson, *Saint Columba*.

³ The Northumbrian Church owed its Christianity to Iona, where its sainted King, Oswald, was educated. It will be observed that it speaks of the King as *ordained, lifted to the throne and sceptered*.

Columba, who was no mean poet, uttered his memorable prophecy? The ceremony, omitted at the Scottish Coronation of Charles I., was duly performed at that of his son.

IX. The Mass, or Holy Communion, preceded by a seven-fold Blessing, pronounced upon the King by seven separate priests. Seven Prayers, answering to the Celtic usage, occur in the Pontifical of Egbert, and the Fourth (or central one) of the group is conjectured by Lord Bute to be the same which Columba offered while his "hand rested on the head of Aidan." It is too long for me to give in full, but I extract the following :—

"Lord, Who from everlasting governest the Kingdom of all Kings, bless Thou this ruling prince.

And glorify him with such blessing that he may hold the septre of salvation in the exaltation of David, and be found rich with the gifts of sanctifying mercy.

Grant unto him by Thine inspiration even so to rule the people in meekness as Thou didst cause Solomon to obtain a Kingdom of peace . . .

Be Thou unto him a breastplate against the array of his enemies, an helmet in adversity, temperance in prosperity, and in protection an everlasting shield . . .

As it hath pleased Thee this day in Thy mercy to set him comely before us, so make him safe under Thy protection through the rounds of many years.

Which do Thou (O Christ) be pleased to grant, Who livest and reignest with the Eternal Father, together with the Holy Ghost, one God, for ever and ever. Amen."¹

X. The Feast, or Banquet.

It will be observed that in all this there is no mention, and no trace, of either of the two acts which will be prominent features of King Edward's Coronation. Neither Cuminine nor S. Adamnan say one word of *Uncion* or of *Crowning*, and in point of fact both of these rites were late, although significant, additions at the inauguration of our Scottish Sovereigns.

A period of no less than five centuries elapses between S. Columba and King Aidan on the one hand and Malcolm III. (Canmore) on the other. How, during that interval, the Stone of Destiny found its way from the Western Islet to the banks of Tay, and Scone replaced Iona as the Crowning-place of the Scottish Kings, can only be conjectured. The sanctity of the latter spot appears to date from 906, when "Constantine the King and Kellach the Bishop swore together with the Scots, on the Mount of Belief, beside the Royal city of Scone, to keep the laws and customs of the Faith, and the rights of the Churches and the Gospels, so that from that day to this that Mount has had the name of the Mount of Belief." But however the change came about, it proved a lasting one. Edward I. carried the Stone to England, and contemplated the complete obliteration of the hill; but the mount

¹The entire Prayer is translated by Lord Bute, in whose pages may be seen also the reasons for ascribing it to S. Columba.

escaped *his* fury, to be "swept away at last by Scottish hands, almost in our own day; though not until a King of Scotland had been crowned King of England upon its Fated Stone at Westminster, and not until it had beheld the inauguration of his grandson, the last sovereign crowned in Scotland."¹

In the closing lines of Shakespere's Scottish tragedy, a Prince whose signal abilities, and still more his marriage with Saint Margaret, made his reign the beginning of a new and brighter era in our nation's history, Malcolm Canmore, having bidden his,

"Thanes and kinsmen
Henceforth be earls,"

proceeds to invite them

To see Us crowned at Scone.

Unfortunately our own annalists have not enabled *us* to be present at that ceremony: they tell us only that Malcolm received the kingdom (1057); of Alexander I. the phrase is no less meagre, "he succeeded to the kingdom." Perhaps the historians were wise in their generation. For we learn from S. Ailred, the biographer of King David I., that the ceremonies which the ancestral customs of the Scots prescribed at the promotion of a King were so abhorrent to that cultivated and saintly monarch that he could scarcely be persuaded by the bishops to undergo them. They were followed, none the less, in the case of his grandson, Malcolm the Maiden (1153), who was made King at Scone,² according to the custom of the nation." There too William the Lion, by Richard, Bishop of S. Andrews, and the other prelates assisting him was "lifted aloft into the Royal chair." There Alexander II. on S. Nicholas' Day (Dec. 6th) 1214, was "raised to the throne" in the presence of William Malvoisin, Bishop of S. Andrews, and the Seven Earls—of the seven provinces of Scotland, Fife, Stratherne, Atholl, Angus, Menteith, Buchan, and Lothian.³ The Coronation of his son, Alexander III. (1249) was long remembered; and we have interesting details regarding it. The ceremony was preceded by an ominous dispute. The King was but eight years old; and on the pretext that he should be knighted before he was made King, Durward, the Justiciar, advised delay, meaning, it was feared, a mischief to the boy, or, perhaps, to hand over Scotland itself to Henry III. of England.

"While they were arguing," says Fordun, "the Lord Walter Comyn, Earl of Menteith, a man foreseeing and shrewd in counsel, answered and said, that he had seen a King consecrated who was not yet a knight, and had heard of many. A

¹ Stat. Eccl. Scot. I. p. xx.

² In the Book of Hexham (Surtees Soc.) and Symeon of Durham (Rolls Series) the word is printed *Scotiam* erroneously. See Sir Arch. Dunbar's *Scottish Kings*.

³ This division of the country is the memorial of a time when the regions North and West of the Spey were no part of the Scottish Kingdom, being either under native princes who were virtually independent, or in the hands of the Norsemen. Lothian was English, Strathclyde was British or Welsh, and Galloway, though Pictish, was under princes of its own.

country without a king, he urged, was like a ship amid sea-billows without a rower or a steersman. For he had always loved King Alexander, and he loved this boy also for his father's sake. So he moved that he be raised to the throne as speedily as might be, because it is always hurtful to put off what may be done at once. Whereupon all the Clergy—having joined to them a number of the Earls—the Lord Malcolm, Earl of Fife, the Lord Malise, Earl of Stratherne, and many other nobles, led Alexander, soon to be king,¹ to the Cross which stands in the churchyard at the east end (*ex parte orientali*) of the Church of Scone. There they set him on the Royal Throne, which was decked with silken cloths inwoven with gold; and the Bishop of S. Andrews² consecrated him King, as was meet. So the King sate down upon his Royal Throne, *that is, the Stone*, while the Earls and other nobles, on bended knee, spread their garments under his feet before the Stone," as the captains did to Jehu in the Old Testament³ and the disciples to our Saviour in His entry to Jerusalem as Zion's King.⁴ "Now this Stone is reverently kept in the same Monastery, for the Coronation of the Kings of Alban; and no King was ever wont to reign in Scotland unless he had first, on receiving the name of King, sate upon this Stone at Scone, which by the Kings of old had been appointed the head-place of Alban. And, lo! when all was over, a Highland Scot (Scotus montanus) suddenly fell on his knees before the throne, and bending his head, in his mother tongue saluted him in these Scottish [*i.e.* Gaelic] words:—Benach de Re Albanne Alexander Mac Alexander,"⁵ and recited his whole pedigree up to "Fergus the first of the Scots to be King in Alban."⁶

But S. David's dislike to some things in the Scottish form, though ineffectual at the time, had not been expressed in vain. With the spread of refinement and the revival of religion, the old heathen, or barbarous, accessories were bound to drop off; into such of the old ceremonies as were retained the new spirit breathed its nobler thoughts; and those rites were sought which, in England and on the Continent, Christianity had already suggested as the fittest symbolical expression of its doctrine concerning Kingship.

Ere long, in Scotland, patriotism came in to reinforce the taste of the cultivated

¹ The Coronation, be it noted, is here the *making* as well as the *hallowing* of the King.

² David de Bernham, whose *Pontifical* gives the long list of parish churches which he consecrated (on the completion of their endowment) and the Service he used in doing so.

³ 2 Kings ix. 13.

⁴ S. Mathew xxi. 8.

⁵ Fordun. *Annals* c. xlvi. The *Book of Pluscarden* gives a somewhat different account of the ceremony. King Alexander III. was after his father's death raised to the throne . . . and as usual arrayed in the insignia of royalty, *anointed and crowned*. Afterwards, however, as was the custom of old they led the King in all the royal robes to a certain cross in the cemetery on the east side, with the whole multitude of the people, and there set him in great state on the Royal Chair of stone and marble which was brought from Egypt." vii. 14.

⁶ It is this part of the ceremony (performed after the ecclesiastical rite) which is pictured for us in the drawing (from the MS. of Fordun in the Library of Corpus Christi College, Cambridge) of which I am enabled to give an illustration. It will be observed that the Highlander wears what we are accustomed to call 'the full Highland dress' plaid, kilt, sporran, and brogues, while the sleeves of his doublet are profusely ornamented with balls or buttons. The MS. dates from the Fifteenth Century.

and the aspirations of the devout. Unction and Crowning were now everywhere the marks of an independent sovereign. English or Welsh writers, like Giraldus Cambrensis (about 1220), openly sneered at the Princes of the Scots, who had the name, indeed, of Kings, but were not accustomed either to be crowned or anointed to their office. Alexander II., accordingly, seven years after his inauguration at Scone, petitioned the Pope that he might be crowned by a representative of the Apostolic See. The Pope refused, because the King of Scots, he said, was subject to the King of England, and could be crowned only with his consent. A second request, made twelve years later, was successfully opposed by Henry III. and by the Archbishop of York, who claimed a primacy over the Scottish bishops. But Henry failed to get a mandate from Pope Innocent IV. forbidding the anointing or crowning of Alexander III.; the Scots counted this a victory; and from this time, at any rate, the latter rite—the placing of a crown on the King's head—in some form was observed. That a crown was already worn—at least as a Royal ornament—may be inferred from the portraits on an illuminated initial letter of a charter (1159) to the Abbey of Kelso, in which David I. and Malcolm the Maiden are represented side by side enthroned and wearing crowns of gold. King David carries in one hand a bared Sword, and in the other a Ball; Malcolm has a Sceptre, and the sheathed Sword is laid across his knees. One is tempted to fancy that the Stone of Destiny is in both cases shown under the Throne. On the other hand, neither Alexander I. (1107-1124) on his seal appended to two charters to the monks of S. Cuthbert, nor David I. in a charter to Arnold of Swinton, nor Malcolm IV. in one to the Prior of Coldingham, nor William the Lion (1164-1214), nor Alexander II., in a charter of 1236, wear crowns of any sort; but all of them are robed in the imperial Pall, and carry an Orb-like Sceptre¹ and the bared Sword. John Balliol—the last

¹ It is a ball surrounded with a long-shafted cross. If, in the illuminated portrait of David I. the Cross is obscured, its shaft is particularly long on a seal of Alexander II. of date 1236: on his seal the identity of the Orb with the Cross-crowned Sceptre is quite obvious. An *Orb as distinguished from a Sceptre* is not mentioned as among the ‘Honours’ of Scotland. In England, in early times, there was no Orb either; for what appears as an Orb on the seal, for example, of William the Conqueror and in the Westminster portrait of Richard II., seems to be, as on the Scottish seals, simply a Gothic, or Orb-like Sceptre. It is not till after the destruction of the old English regalia in the Great Rebellion that an Orb makes its appearance in addition to the Cross-crowned Sceptre, and it was in the latter capacity that it was delivered to Charles II. at his Coronation in Westminster Abbey. The separate delivery of the Orb, and the accompanying address, are due to Archbishop Sancroft, to whom it fell to prepare the Order for the Coronation of James II. (1685). The interpolation has been censured on liturgical grounds (see F. C. Eeles, *The English Coronation Service*, and *Church Quarterly Review*, April, 1902); but it may be pardoned for its excellent doctrine. The confusion, moreover, if such there be, is older than Sancroft; and if that conscientious Primate erred, it was in no less a company than Shakespere's:—

“And yet the eighth appears, who bears a glass
Which shews me many more; and some I see
That two-fold Balls and treble Sceptres carry.”

Macbeth, v. i.

Shakespere evidently distinguishes the Orb from the Sceptre, and regards the former as the ensign of the *independent* Kingdoms of England and Scotland: Ireland, till Henry VIII.'s time, only a Dominion, yielding to its King a Sceptre merely.

King of Scots crowned at Scone on the Stone of Destiny—is represented on his seal crowned and carrying a flowered sceptre ; and the Throne is a new one, of Gothic tabernacle work, with no sign of the Stone. We trace his crown itself in an entry of an English Chronicle (1330) that “the golden Crown-Royal of the Kingdom of the Scots” was taken from Balliol’s coffers at the port of Dover, and sent as an offering to the shrine of S. Thomas of Canterbury. For the Coronation of King Robert Bruce (27th March, 1306)—itself an act of no small boldness,—a new crown, or rather coronet,¹ was hastily constructed, and was set on the patriot’s brow by a brave lady, the Countess of Buchan, a member of the family of Macduff, Earls of Fife, to whose house this privilege is said by Bower to have been granted as an hereditary right by Malcolm Canmore.² It is not very easy to reconcile this statement with that of the King in his letter to Pope John XXII,³ to the effect that the investiture of the Scottish sovereign with the insignia of royalty had always been performed by the Bishop of St. Andrews, unless, indeed, we are to suppose that the insignia to which the King Robert referred were rather the Sceptre (of Psalm cx.) and the Sword (of Romans xiii.); and that the Crown, when its use was first introduced in Scotland, was treated rather as a civil ornament than as an emblem of God-committed sway. The Coronation of Robert Bruce, however, was in more respects than one exceptional. It was probably wise, in the circumstances, for the Bishops to abstain from actually crowning a prince who was in the eyes of the Church, an excommunicated homicide. They gave him all the countenance they dared ; for not only were several of them present, but his coronation robes were made—perhaps out of cope or chasuble—in the Cathedral sacristy at Glasgow, and the “Banner of Scotland” was sent from the same church by the same patriotic (if perjured) prelate, to wave over Bruce’s head.⁴

But what Robert Bruce enjoyed not for himself, the “success of his arms and the wisdom of his counsels,” enabled him to bequeath to his successors on the Scottish throne. Among the signs to all men of the Independence he had won for Scotland, that her Crown was not tributary but imperial, and “her Throne on a

¹ The MSS. read either coronetta or coronella.

² So the Cronykil :

“The first quhilke was ane priviledge condynge,
The Erll of Fyffe quhen crownit wes the King,
Onto his chyir sald him convoy and leid,
The crown of gold syne set upoun his heid,
With his awin hand all service for to mak.
As president most principall of that act.”

I am obliged for this quotation to a Paper by Mr. John B. Reid, in the *Proceedings of the Society of Antiquaries of Scotland*, 1889-90. Mr. Reid conjectures that the Earl of Fife enjoyed this honour as “the chief man of that very province in which there are grounds for thinking that the supremacy of the Eastern Scots had been longest established.” But see Joseph Robertson’s opinion *supra*.

³ Sometimes enumerated as Pope John xxi. So by the Marquess of Bute. We possess, however, the King’s statement only in an indirect form as quoted, perhaps inaccurately, in the Pope’s reply.

⁴ Joseph Robertson, “*Cathedrals and Abbeys of Scotland.*”

level with those of the other nations of Latin Christendom"¹ one of the most striking was undoubtedly the Bull whereby Pope John XXII. granted to "Robert the illustrious King of Scotland" the "right to receive Anointing and Coronation by the sacred hand of a pontiff."² The Bull goes on to appoint both rites to be performed by the Bishop of S. Andrews; whom failing by the Bishop of Glasgow; and it introduces a new and painful feature. The bishop officiating at the coronation was required to exact an oath from the King that he would do his utmost to root out of his dominions all whom the Church should denounce as heretics.³ Bruce, however, never saw this Bull: it was written six days after his decease, and is dated Avignon, 13th June, 1329.

It was thus the least reputable of all our Scottish Sovereigns, David II., who was the first *with full rites* to be inaugurated King. "We do not read," says Fordun, "that any of the Kings of Scotland before this David were Anointed, or *with such solemnity Crowned*." The crowning was performed by the chief prelate of the realm, "the Lord James Ben, Bishop of S. Andrews, specially appointed for the performing of the rite." The ceremony took place at Scone on the 24th of November, 1331, and along with him was crowned and anointed his Queen, Joanna, the daughter of Edward II. of England, a lady to whose inheriting of part of her mother's library, and a visit in whose company to the splendid court of her brother, Edward III., has just been traced the first inspiration of the earliest of our Scottish poets.⁴ Only ten months later, on the same sacred spot, there was another Coronation, this time of a King whose name we do not care to number in our roll of sovereigns—Edward Balliol, whom the crushing defeat of the Scots at Dupplin had enabled the English, and his Scottish adherents, to exalt. Eleven weeks more, and the intruder, "one leg booted and the other naked," fled from Annan, and took refuge beyond the Border.

Robert II., the first of the Stewart dynasty—of whom Burnet says that he is the first King of whom it is actually recorded that he took a Coronation Oath,⁵ and who

¹ Professor Medley.

² A facsimile of the Bull, and an English translation of it, are given in the *Nat. MSS. of Scotland*.

³ "The oath failed to restrain Scotland from supporting the Anti-popes; but its intolerance, however fruitless, made it dear to a people whose perfervid genius cherished the right of persecution as a duty of religion, and it outlived both the Reformation and the Revolution . . . Knox would have aggravated its terms . . . the Convention which adopted the Claim of Right, stamped it with its approval . . . William III. was obliged to profess with his lips what he abhorred in his heart . . . Anne took the oath without reserve or scruple . . . The Union (1707) by substituting a declaration more in accord with the precedents of England, happily released all following princes from the wickedness and mockery of a cruel and impossible obligation." Joseph Robertson, *Statuta Eccl. Scotic.*—Pref. note.

⁴ See Mr. Neilson's Lectures on Huchown of the Awle Ryall; and compare, as illustrating the power of splendid ceremonial to call into effective play the imagination of a poet, the lines of Milton:—

"Such sights as youthful poets dream
On summer eve by haunted stream."

L' Allegro.

⁵ Bishop Burnet, *Vindication of the Church of Scotland.* Glasgow, 1673.

(as we have seen) was formally elected King of Scots—was crowned at Scone on the 26th of March, 1371 : next day his eldest son John, Earl of Carrick and Steward of Scotland, was by the Scottish Parliament declared heir to the Scottish Crown. Two years later, Euphemia, the King's second wife, was crowned at Scone by the only Bishop of Aberdeen who was ever called on to perform the rite, Alexander de Kyninmond II., the builder of the oldest, and the noblest, surviving portion of Aberdeen Cathedral. If his work there is any index of his character, he was strong enough and stately for the most august of ceremonies.

At Scone also, the next King—his name of John, which was deemed unlucky, altered (as it turned out, in vain) to the more glorious Robert—was crowned and anointed, on the 14th of August, 1390, the Coronation of his Queen, Annabella, taking place on the day after. His son, James I., the poet, though a captive at the time in England, was declared “our King” on his father's death (1406) : when, in 1424, he returned with his English bride, the theme of his glowing verse, the two were crowned together on the same day (21st May) at Scone by Henry Wardlaw, Bishop of S. Andrews, the founder of our oldest University ; but lay rights, or lay pretensions, were in this case once more recognised, and a new precedent set; for the King was set upon the Throne by its next heir, the ex-Governor of the Kingdom, Murdoch Duke of Albany. The act was a sign, of course, that Murdoch himself acknowledged his kinsman's right.

The first Scottish Coronation to be solemnized in the Abbey Church of Holyrood was that of James II. Scone was too near Perth, the scene of his father's murder ; and the Queen Mother had taken her son, who was but four years old, to Edinburgh for greater safety. S. Giles', though already a stately church, had not yet attained the rank of a cathedral, and the Abbey Church of Holyrood took precedence of it in point of dignity, and, no doubt, in the splendour of its furniture and the glory of its music. The ceremony took place on the Feast of the Annunciation (March 25th) 1437, the Bishop of Dunblane officiating, and the Three Estates of the Realm being present. In the same church also, on her wedding-day (3rd July, 1449) was fulfilled the Coronation of James's Queen, Mary of Gueldres : the first *Palace*, it is said, of Holyrood-house was built for her reception. Mary, who became afterwards the foundress of Trinity College Church, Edinburgh, was a great heiress ; and, what was more, a woman of energy. When the tidings reached her at Edinburgh of the killing of her brave husband at the siege of Roxburgh, she took his infant son, King James III., to the spot ; and, shewing him to the soldiers, so inspired their valour, that they redoubled their efforts and took the castle by assault. Two days later, on Sunday, August 10th, 1460, the child was crowned in the Abbey Church of Kelso (just across the Tweed from Roxburgh) by the hands of good Bishop Kennedy of S. Andrews, “the Jehoiada,” as Dean Stanley happily describes him, “of the Scottish Church.”

James IV. had led the rebellion in which his father perished. Within a month after his father's murder (June, 1488), he was crowned at Scone. His marriage with Margaret Tudor—who was to bring to their great-grandson such a magnificent in-

heritance,—was solemnized in the Chapel at Holyrood (1503); but the Queen's Coronation was deferred till the next year, and was performed not in a church at all, but in the Parliament Hall at Edinburgh. James IV. has been called, with more (I think) than justice, the noblest of the Stewarts; and unquestionably it was under him that Scotland attained to high importance in the politics of Europe. This is reflected even in his Regalia. Not only was he the first of our Kings to exhibit on his coins, and coats of arms, his crown as arched¹ Imperially; but two Popes, who were not men to throw away their presents, sent him gifts; Pope Alexander VI. sending him in 1494 the very beautiful Sceptre² still preserved among the "Honours of Scotland," and Pope Julius II. at Christmas, 1506, the no less splendid Sword.

The Royal Robes of James IV. were in existence in 1633 when Charles I. "chose" them to wear at his Scottish Coronation: what became of his Crown we know not. His Sceptre³ and Sword have been used at all subsequent Coronations in Scotland, and are those now shewn at Edinburgh Castle.

Alas! the first three who were girded with Pope Julius' Sword, all came to the throne in infancy!

The earliest of these was James V. He was crowned at Stirling, amid a nation's lamentations, on the 21st of September, 1513, twenty days after the fatal field of Flodden. His marriage (1st Jan., 1536-7) with Magdalen of France, the daughter of Francis I., was exceedingly popular in Scotland, and though she was in a consumption when she arrived, and had to be sent at once for change of air to the Abbey of Balmerino, the whole country was busy in preparing festivities for her approaching Coronation. Sir David Lindsay, who had gone to France for the wedding along with the gallant King, sings of the expected ceremony:—

"Thou shouldest have seen her coronation
In the fair Abbey of the Holy Rood
In presence of a mirthful multitude."

I am afraid he dwells rather on its festive side:—

"Sic banqueting, sic awful tournaments
On horse and foot that time that should have been!"

But he goes on:—

"Sic Chapel royal, with sic instruments
Of crafty music——"

¹ Snelling refers the arched crown on some of the groats to the reign of the artistic King James III., but Mr. Cochran Patrick assigns it to James IV., whose coat of arms on King's College Chapel, Aberdeen, is similarly surmounted. The beautiful crown depicted in the painting of James III. at Holyrood is not arched.

² The Sceptre was sent by the hands of one who has been described as James's "evil genius" (as Bishop Elphinstone was his "good genius"), Andrew Forman, successively Bishop of Moray and Archbishop of S. Andrews.

³ The Sceptre was, however, re-made, and made heavier, for James V. in 1536.—*Proceedings of Society of Antiquaries of Scotland*, 1889-90, p. 101.

The *should-have-been* was not to be. In the midst of all these preparations the Flower of France, was nipped by our cold northern winds, and died at Holyrood about eight weeks after her arrival.

The Coronation of James's second wife, Mary of Guise, was deferred for near two years after her marriage till the Queen had borne to her lord "a fair life-like son;" and when at last the crown-matrimonial, was to be set upon her head, a crown for her of 35 ounces weight, and a new crown for the King weighing no less than three pounds ten ounces—were made for the occasion. The Queen's Crown has disappeared; the King's Crown (it was re-made in 1540) is the one which has since been used and is still preserved.¹ Both crowns were of Scottish gold, extracted from a mine on Crawford Muir by skilled miners brought from the Queen's own country, the Haute Lorraine, the principal mining district in France. A sceptre also was made for her, of silver gilt. The ceremony performed by Cardinal David Beaton, took place in the Abbey Church of Holyrood on the 22nd (or 27th) of February, 1539-40.

Far less splendid, but far more touching, was the Coronation of her celebrated daughter, Mary, Queen of Scots. The poor "lass" was but a week old when (14th Dec., 1542) her father, broken-hearted, died at Falkland; in July 1543, Mary was removed for greater safety—for Scottish noble and English king were alike anxious to kidnap her—to Stirling Castle; but when their plots were "blown upon," and the clamours of the people began to alarm Arran, he made common cause with Beaton and the Queen-mother, and took prompt measures for the crowning of the child. Accordingly, on Sunday, 9th Sept., 1543, when Mary had barely completed her ninth month, she was wrapped in the Royal Robes and carried in solemn procession from Stirling Castle across the green into the spacious church adjacent. As Governor of Scotland, and the first Prince of the blood, the Earl of Arran bore the Crown: the Earl of Lennox, the father to be of Darnley, bore the Sceptre; and when they reached the church, Cardinal Beaton consecrated the little Queen, placed the Crown upon her infant brow, the Sceptre in her tiny hand, and girt her with the Sword of State. She was by no means the least fit of her race to wear it: if her son had had but half her spirit! One thinks of her in after life, as Randolph describes her in a vivid letter to Cecil, "riding on horseback, with a steel bonnet on her head and a pistol at her side in time of war, regretting only, as she said, that she was not a man, to know what life it was to lie all night in the fields, or to walk upon the causeway with a jack and knapsack, a Glasgow buckler and a broadsword."² Other details of her coronation are not recorded; but men observed, with much foreboding, that she ceased not to shed tears during the whole ceremony!

¹ For a full account of it see Mr. Reid's paper before referred to in the *Proceedings of the Royal Society of Antiquaries of Scotland*, 1889-90, pp. 56-93.

² Quoted by Joseph Robertson, *Muentaires de la Royne d'Ecosse*, xxiii.

II.

THE CORONATION OF JAMES VI.

With tears Mary received the crown : with hot tears streaming down her cheeks, she wrote in prison at Lochleven, under strong compulsion and threats of an ignominious death, her resignation of that crown; gave permission for the Coronation of her infant son, King James VI. ; and constituted her "base brother" the Earl of Moray, Regent of the Kingdom (15th July, 1567).

The documents to which the Queen's signature had, under these circumstances, been obtained, were sealed with the Privy Seal by means of a further outrage, for its keeper, Thomas Sinclair, remonstrated, and only by threats and violence could be concussed into affixing it. Men who did things like this were not likely to be either scrupulous or idle in the execution of their purposes ; but if one wonders that the prelates and nobles of the Queen's party, who were both numerous and powerful, were satisfied with returning a polite declinature when the Confederate Lords invited them to James's Coronation, and with a protest that the act should not be prejudicial to the claims—not of Mary, but—of Arran, it must be remembered that the whole nation was convinced, at the moment, of the Queen's complicity in her husband's murder.¹

Four days before the ceremony, on the 25th July, "the Noblemen, Barons, and others undersubscrivand in this present Assembly of the Kirk of God"—for the Scottish Reformation had become an accomplished fact—"since it has pleased Almighty God of His mercy to give ane native Prince to this country apparent to be oure Sovereign," agreed that "all Kings, Princes, and Magistrates² which hereafter in any time to come shall happen to reign and bear rule over the Realm, at their first entries, before they be crowned and inaugurate,³ shall make their faithful league and promise to the true Kirk of God, that they shall maintain, defend, and by all lawful means set forward the true Religion of Jesus Christ presentlie professed and established within this Realm, even as they are obliged and astricted in the Law of God, as well in Deuteronomy⁴ as in the 11th chapter of 2.Kings ; and as they crave obedience of their subjects, so the bond to be mutual and re-

¹ Also the fact that Mary had married, with Protestant rites, a Protestant (Bothwell) had alienated from her for the moment both the Papal Court and the Scottish Roman Catholics.

² The possibility of some other government than the Monarchical seems here to be glanced at, and the suggestion may have intensified the suspicion felt by the Stuart Kings concerning certain of the Scottish Reformers and their successors. It will be noted, however, that this is prior to the establishment of a purely Presbyterian system of government in the Church of Scotland.

³ This is the position still held by the King's oath to maintain the Church of Scotland ; it is taken at his Accession.

⁴ Deut. xvii., 18-20.

ciprocous in all times coming betwixt the Prince and God, and His faithful (*sic*) and also His faithful people according to the Word of God.”¹

The Register of the Privy Council which records this notable “agreement” in the General Assembly, proceeds to tell us next how, at Stirling, on the 29th of July, 1567, “in the presence of noble and mighty lords, James Douglas Earl of Morton; John, Earl of Atholl; Alexander, Earl of Glencairn; John, Earl of Mar, . . . Adam, Bishop of Orkney . . . William Maitland of Lethington, John Erskine of Dun, Provost of Montrose, and divers of the Nobility, Spirituality, and commissars of Burghs, convened for Coronation of the right excellent Prince James, by the grace of God, Prince and Stewart of Scotland”—the protest of John, Archbishop of S. Andrews, and Gavin, Commendator of Kilwinning, was read in behalf of the Duke of Chatelherault (Arran); and how the same day, within the Kirk of Stirling, the said Lords and Estates convened, and “after invocation of the Name of God, Patrick, Lord Lindsay of the Byres, and William, Lord Ruthven,” produced Queen Mary’s letters signed and sealed, and the Sword, Sceptre and Royal Crown of the realm. The Queen’s letters were read. Poor lady! she was made to say, among much else, that “nothing earthly can be more comfortable and happy to Us in this earth, than in Our lifetime to see our most dear son, the native Princ of this Our Realm placed in the Kingdom thereof, and the Crown Royal set upon his head.” This done, and the Queen’s “renunciation and demission of her crown received,” Morton, “inclining his body and laying his hand upon the Book of God, in name and on behalf of his Grace” (the infant Prince) solemnly made oath that he would maintain “the true Religion of Jesus Christ, the preaching of His Holy Word, and the due and right administration of the Sacraments now received and practised within this Realm.” The rights of the Crown itself he would preserve, and—in words that savour of the old Iona rite—“perfect peace to his uttermost he would procure to the Kirk of God,” and “haill” Christian people; seeing, too, that “justice and equity shall be kept to all creatures without exception.” But alas! there is an exception. No mercy was to be shown to Papists. The Reformers had not learned, by the persecutions they had suffered, to abandon the principle of persecution; and Morton swore in King James’s name, in even ampler terms than the Papal Bull had enjoined on King Robert Bruce—though with an altered application—“I shall be careful to root out all hereticks and enemies to the true worship of God that shall be convicted by the true Kirk of the foresaid crimes.”

After Morton had taken, for the King, this tremendous Oath, “the said Lords of the Nobility, Spirituality, and Commissars of Burghs, as the Estates of the Realm, by the ministration of the said Reverend Father, Adam, Bishop of Orkney, anointed the said maist excellent Prince in King of this Realm and dominions thereof, invested and inaugurate His Grace therein, delivered into his hands the Sword and Sceptre, and put the Crown Royal upon his head, with all due reverence, ceremonies, and circumstances requirit and accustomed; and gave their oaths for due and

¹ *Register of the Privy Council of Scotland*, I. p. 536.

lawful homage and obedience to be made by them to him in all time coming, as becomes subjects to do to their native King and Prince. Whereupon Sir John Bellenden, Justice Clerk, in name of the said Estates, and also John Knox, minister, and Robert Campbell of Kinyeancleuch, asked acts, instruments and documents."¹

Our great Reformer, therefore, was present at this Coronation and a party to it, preaching, indeed, the Coronation Sermon, which Calderwood somewhat needlessly assures us was "excellent," though he does not so much as tell us the text. It is important therefore that we should note the *one* point in it to which Knox took objection. He himself, indeed, though he tells us that he preached,² records nothing that offended him, but Calderwood may be believed when he asserts that "Knox and other preachers repyned at the anointing. Yet he was anointed."³ The Confederate Lords stood out for it, we may suppose, for the same reason as made them call in, as the chief officiant in the service, a Bishop whose consecration could not be impugned, because, whatever might be their own opinion of the ceremonies, they were determined to omit nothing whose absence might legally invalidate the deed. Adam Bothwell, Bishop of Orkney (consecrated under the old Ordinal) one of the Scottish Bishops who embraced the Reformation, was indeed something of a time-server. He was the complaisant prelate who had solemnized the marriage between Queen Mary and the Earl of Bothwell, an act for which—*after* the Coronation of her son—he had to satisfy the General Assembly, so that he could not, at this moment have been personally acceptable to Knox; and the fact that, notwithstanding this, Knox raised no objection to his employment here, and took part along with him in the service, may be accepted as evidence that his objections to Episcopacy, *per se*, were not so inveterate as is frequently supposed.⁴

The testimony of the *Register* must be held to prove that the Bishop did not only anoint the King, but also set the Crown upon his head, and Calderwood confirms this, though there are statements⁵ that the latter act was done by John, Earl of Atholl. There is no reason, however, to doubt the statement that after the Crown had been set upon the baby brow, it was held over it by the Earl of Mar while first the Lords in their order, and then the Burgesses came up and touched it in sign of their consent. Of the "Spirituality" present, the Superintendent of Lothian (Spottiswood, the father of the future Archbishop), and the Superintendent of Fife, appear from Calderwood to have in some way assisted the Bishop of Orkney. There are no details as to the prayers; and there is no hint that there was any

¹ Register of the Privy Council of Scotland, I. 536.

² History of the Reformation, II. 566.

³ Calderwood, *History of the Kirk*, 384. Knox may have borrowed this scruple from the Lollards of Kyle, who had been charged with holding that the anointing of Kings ceased at the coming of Christ. Knox, *History of the Reformation*, I.

⁴ Then are, of course, other facts in the Reformer's life that prove the same thing, e.g. his acceptance of office as a chaplain to Edward VI., and his son Eleazar being a clergyman, in England, of the Church of England.

⁵ Crawford's *Historie of King James the Sixt*.

praise. Owing to the Prince's infancy, there was not even the question of giving him Communion. For the first time, I suppose, since the introduction of Christianity, the solemnity lacked its holiest and most helpful adjunct! Even supposing that Holy Communion could have done no good to the infant King, might not those who crowned him have sought the aid which Christ communicateth through this Sacraments for the discharge of *their*—so sacred—duties towards him? And when *our* King and Queen on the 26th of June receive It to strengthen them from their high office, ought it not to be in our power, in our various parishes throughout the realm, to receive It also, to help us to be good subjects, good citizens, and good Christians?

But I am digressing. When the Coronation service in the Church of Stirling was ended, the Royal Procession returned to the Castle, Atholl bearing the Crown, Morton the Sceptre, and Glencairn the Sword, while the poor wee King himself was “carriet by the Earl of Mar to his awin chalmer in the Castell,” whereof Mar, since 1566, had been Captain and Custodier. The Earl was a humane and honourable man, and proved, as keeper of the young King, a faithful guardian of his tender charge; while his Countess, Annabella Murray—though Knox, in a moment of wrath, calls her “a very Jezebel,” and James Melville tells us that she was “sharp” as well as wise, and “held the King in great awe” of her, appears as, on the whole, the kindest figure that stood round him in his early days. So sensible was James of the services she rendered him that he placed his eldest son, Prince Henry under her care.

III.

THE CORONATION OF ANNE, QUEEN OF JAMES VI.

The Second Scottish Coronation since the Reformation, that of Anne of Denmark, the Consort of King James VI., took place at a time when the Presbyterian system was established in our National Church, and there was not a canonical bishop in all Scotland. Some of the irregularities, however, of a time of transition still subsisted, and the eminent minister who anointed the Queen, Robert Bruce, had never been ordained—an omission that was much excepted against, though somehow it was never remedied. As a ceremony, this Coronation was a stately one; and it was by no means brief—it lasted from ten in the morning till five in the afternoon.

It was celebrated in the Abbey Church of Holyrood—the nave of which had happily escaped destruction at the hands of the English soldiers—on Sunday, 17th May, 1590. There were numerous precedents both in England and Scotland for such a ceremony being on the Lord's Day—indeed there was a rule that it must be either on a Sunday or other high festival: it was too sacred a solemnity for an ordinary day; but by 1590 new views of the Day had come into men's minds,¹

¹ The change of opinion was, however, quite a recent one. On a Sunday, so stout a Protestant as Moray, “the good Regent,” had celebrated his nuptials with sports and banquets. Knox travelled on a Sunday, wrote letters on a Sunday, and had the Duke of Chatelherault and the English Ambassador to sup with him on a Sunday. See, for other instances, Joseph Robertson, *Inventaires de la Royne d'Ecosse*, lxxix.

and—in Scotland in particular, I fear—a lower and more secular apprehension of what a Coronation is. We learn accordingly, without surprise, from Calderwood that there was discussion among the Scottish clergy as to the lawfulness of its being on a Sunday, and, from Spottiswood, as to the Queen's receiving that "Anointing" in regard to which, at her husband's Coronation, Knox and the ministers had in vain "repyned." The King and the Lutheran Danes, says Calderwood, would have had both her Coronation and her Entry into Edinburgh upon the Lord's Day. On both points the Provost and bailies of the city sided with the King, but through Chancellor Maitland's interposition the entry was deferred till the Tuesday following. The Coronation itself some of the clergy thought lawful on "the Sabbath" because it was "a mixed action (like marriage)—then common in the Kirk on Sundays, before the assembled congregation)—"and therein a solemn oath passed mentally betwixt the prince and his subjects, and from both to God, and the minister to bless."¹

As to Unction "some of the ministers, more curious than wise," says Spottiswood, stirred up by "one Mr. John Davidson, an idle and turbulent man," took exception to it on the grounds that it was Jewish, and abolished at the coming of Christ, and introduced into Christian Kingdoms by the Pope, and not to be used?" No one seems to have urged in answer the patriotic plea that Unction in Scotland was the witness of the Independence of the Scottish Crown; but the argument that it was a Jewish rite was met by the fact that the Gentile nations had it too; its introduction by the Pope, with the sensible rejoinder that "every rite used among the Papists was not to be rejected, for in that case we should be forced to remove many things that are of good institution and use;" moreover that since "the function and authority of Princes continueth the same and is alike in all free monarchies, their anointing could no more be excepted against than their crowning and the bearing of the sword and sceptre before them, which all have the like warrant."² James, hearing of their scruples, said that he would not have the rite of Unction omitted; and threatened that, if Mr. Robert Bruce would not do it, he would prorogue the day of the Coronation, and stay till one of the Bishops came.³ This was enough for Andrew Melville, who had joined at first with the scrupulous party, but now went over to the other side. In one point, indeed, the ministers did succeed; they managed to rob the Anointing of its religious meaning! Instead of treating it as a sign of the need which Princes have for the Holy Ghost to fit them for their very special duties in the Body of Christ, they reduced it, says Calderwood, to a civil ceremony, which a subject might use at a King's command, not as a minister, but as a civil person, "providing declaration were made by the minister in time of the action to that sense, that all opinion of

¹ Calderwood, v. 95.

² Spottiswood.

³ The titular Archbishops, Adamson of S. Andrews and Montgomery of Glasgow, were in disgrace, and Church and King were frowning on their "tulchan" colleagues.

superstition be removed." We shall see presently what this condition turned out to mean. "The Forme and Maner of the Queen's Majestie's Coronation at the Kirk of Holyrudhous. xvii. Die Maii, A.D. MDXC." has been preserved, and was published with other documents of the same period for the Bannatyne Club in 1828. I shall take from it a summary of the proceedings, and add a few notes upon them.

When the Sunday came, the King in the morning created sixteen knights, and elevated Maitland to the peerage as Baron of Thirlestane. In the Abbey Church 'high places' had been erected, one for the King and the other for the Queen. When the King was ready to enter it, his procession started. There were trumpeters; then the King's guard 'to remove the multitude;' more trumpeters, the Royal Household, knights, barons, the magistrates of Edinburgh and certain other principal towns of Scotland; certain Counsellors and Senators; next the heralds "with their yellow coats wherein there was red lyons" preceding the Lyon King. The great officers of state came next, Andrew, Lord Dingall (*sic*) representiug the Earl Marischal, Alexander Lindsay, Vice-Chamberlain; then, in order, the Earl of Angus bearing the Sword, the Lord Hamilton (for the Earl of Arran, who was sick) bearing the Sceptre, and the Duke of Lennox, Great Chamberlain of Scotland, bearing the (King's) Crown. Immediately after them came King James himself, "having his purple (*i.e.*, his Royal) Robe upon him, and was convoyed to the Kirk, to the place appointed to him to sit into."

The Queen's procession was in like manner preceded by trumpeters. It consisted first of certain Danish noblemen from the Queen's own country—"magnificklie apparrelit, having cheynyis sett with dyamontis about their nakes," and certain of the Scottish nobles. The Lyon and his heralds then appeared a second time, ushering John, Lord Thirlestane, Chancellor "beirand bituix his twa hands the Quenis crowne." Followed "the Queen's Majesty herself clad with her accustomed apparrell," and supported by the English Ambassador, three Ambassadors from Denmark, and a great train of ladies, among them Annabella, Countess of Mar "qua had brought up the King's Majestie from his minoritie and birthe."

All being duly seated, Mr. Patrick Galloway¹ the King's minister, went into the pulpit, where, "after prayers made" he preached a sermon on a text from the xlv. Psalm. The verse is not stated, but in that Psalm he could hardly have chosen amiss. This preaching ended, the Duke of Lennox, the Lord Hamilton, with two ministers, Mr. Bruce, and Mr. David Lindsay, approached the King, to request that according to his public direction to be given to them, they might perform the actions previously intimated to them. To make assurance doubly sure that he was acting not on his own responsibility but at the King's command, Bruce now declared (aloud) what His Majesty had bidden. It puts one in mind of the minister mentioned by Dr. Sprott, who consented at a fashionable wedding to use the ceremony of the ring, but prefaced it with the announcement:—"The ring may now be given, but it must

¹ Calderwood enumerates Mr. Robert Bruce, Mr. Robert Pont, Mr. David Lindsay, Mr. Walter Balcalquall, and the King's own ministers as the clergymen appointed to be present at the Coronation. *Hist. of the Kirk*, v. 95.

be distinctly understood that this forms no part of the religious service."¹! The Unction ceremony began by the Countess of Mar "coming to the Queen and opening the neck of her gown," and baring a portion of each arm; then, "Mester Robert Bruce immediately puires furthe upon thois partis of hir breist and arme, of quhilke the clothes wer remowit a bonye quantitie of oyll; quhilks parts, efter annoyntment thereof, wer coverit with sum quhyt silke."² There were evidently no prayers at this Anointing. Though performed by a clergyman, it was done as a civil act—with no meaning at all, no lesson of grace, no reminder either of the Queen's need for the Holy Ghost or of His promised aid for her royal duties! This barren "unction" over, the Queen retired to a "secret place" prepared for her, and after a brief repose, was invested with "ane Princelie Rob," and so returned to her former seat in the kirk. Then silence was commanded, and the King "commands the Crown for the Queen to be brocht unto him." Having received it, he delivered it to the Duke of Lennox, the Lord Hamilton, and the Chancellor "quha efter the resait thereof, placet the same upoun the Queen's head." Apparently it was not easily set on, but "efter it was firmly knitt upoun hir head," the King sent her the Sceptre, which Mr. Bruce the minister "delivered to Her Majestie, saying, "We by authority of the King's Majesty, with consent of his Estates, representing the whole body of the country, place this Crown upon your Majesty's head: and we deliver this Sceptre unto your Highness, acknowledging you to be our Sovereign Queen and Lady, to whom we promise all poyns of office and obedience dutiful in those things that concern the glory of God, the comfort of the Kirk, and preservation of His Majesty, your Highness' spouse; and we crave from your Majesty the confession of the faith and religion which we profess."

The "sum" of this petition was then briefly explained by Mr. David Lindsay, and the Queen "agryng be twitching the Bible with her richt hand," was held, among other things to swear that she would "defend the true religion and worship of God, and withstand and despise all papisticall superstitions." Alas! for such securities. Anne of Denmark, during all the latter part of her life, if she never actually joined the Church of Rome, conformed secretly to its services; had priests to say mass before her; and consistently refused to accompany her husband to the reformed worship. When, however, the oath had been administered, Mr. Bruce engaged in prayer; and then the heralds began the Acclamation—"God save the Queen," which was heartily responded to by all the people; and "the trumpeters thereafter sounded."

The Queen was now convoyed by the Duke of Lennox and Lord Hamilton "to ane heicher place;" and when she was there set down, silence being made, Mr. Andrew Melville, "Principall of the College of the Theologes maid ane oration in twa hunder Lateine warse." The Humanist was almost as strong as the Divine in Andrew Melville; but the secular tone of these verses does surprise one; and it is

¹ *Worship and Offices of the Church of Scotland*, p. 156.

² Perhaps floss silk is meant.

distinctly amusing, if somewhat sad, to find the athlete of Presbytery, in the very kirk, on the Lord's day, complimenting James, in language such as this :—

“ Decus Musarum et Apollinis ingens ! ”
(The huge glory of Apollo and the Muses).

Did Melville think how soon he was to take His Majesty by the sleeve and call him “ God's silly vassal ? ”

Mr. Bruce now followed with another sermon ; there were more prayers ; and then the Duke of Lennox and Lord Hamilton, Mr. Bruce, and Mr. David Lindsay, the Provosts of Edinburgh and Dundee, and the Lairds of Parbroath and Ormiston —representing the Three Estates—“ with bowing their knyes and holding up their hands joynit together ” did formal homage to the Queen. The general company did the same by acclamation ; the trumpets sounded, and Mr. Patrick Galloway, “ minister, ascending into the pulpit, be prayer endit the haill Act of Coronation and blissit the same ; ” whereupon the King and the Queen—the Crown still “ festnit ” on her head—made their “ recess ” to their respective “ chalmers.”

One would have thought there was sufficient “ store of preaching ” in the Order of Service as thus set down ; but if we may trust Calderwood and Wodrow there was more still—“ three sermons made, one in Latin, one in French, and one in English ” (none in Danish, which was the Queen's language), in addition to a “ short discourse,” over and above Mr. Bruce's, by the great and venerable Reformer, Mr. John Craig. Wodrow gives particulars as to the manner of the Unction. The Queen was anointed “ first on the right hand, then on her forehead, then on her neck ; ” and he adds that, as well as the Sceptre, the Sword was, by the hand of the Earl of Angus, presented to her Majesty.

From none of the accounts do we gather a word as to there having been any praise of God at all, though the Psalms and the *Veni Creator* in English metre were by this time familiar to the Church of Scotland ; the preaching far overshadowed the prayers ; and the ministers' scruples had resulted only (1) in robbing such ceremonies as were retained—*e.g.*, the Unction, of their sacred meaning, and (2) in representing the Queen's crown as coming to her not from God, but merely at her husband's will.

“ Amid her mostly frivolous existence,” says her latest biographer, “ Anne of Denmark would seem to have cherished a desire, if not to have possessed a capacity, for higher things.” It can scarcely be claimed for those who ministered at her Scottish Coronation that they either gave to her any help for that better life, or very distinctly pointed out to her the Source whence she might herself derive it. It is but too apparent that their thoughts were more for the avoiding of their own fantastic scruples, than for strengthening the young Danish princess for the religious discharge of her difficult and sacred duties. As we have seen, there was enough of Preaching, which—faithfully performed—is an ordinance of God both for light and stimulus ; but the special ordinance of spiritual nourishment and strength, the Holy Communion, was wanting altogether. It is not enough, in such cases, that one

should be lectured to : the supreme necessity is that the heart should be lifted up through Jesus Christ to its God and Father, and fed with the Bread of God which, in Christ, the Father giveth us.

IV.

THE CORONATION OF CHARLES I.

The next, and third in order of our Scottish Coronations since the Reformation, that of King Charles I. (1633), was, on many grounds, the most notable of all. As a pageant, it was by far the most splendid ; as an act of religious worship, it was at once the most impressive, and, so far as man can judge, the most sincere. Its very form, moreover, was pregnant with great issues, and served to exhibit and bring out the profound differences in religious conviction—in which the rights were not all on either side—that unhappily existed between the King and the great majority, at that time, of his Scottish subjects. Above all, the personality of the King makes this Coronation interesting—Charles's magnificence, his accomplishments, his domestic virtues, his piety, his terrible misfortunes, and the sense we seem to have, even from the first, of the fate that is impending over him !

"The memory of no King is so deeply cherished and revered, even to his very countenance, as that of one who died a Martyr on the scaffold."¹ And the latest of our Scottish historians, who is pitilessly opposed to him and to his House, brings out in the clearest way the debt which our Northern Church lies under to his memory. To Charles I., and to his religious care for the Church in which he was baptised, a care which itself was no small cause of his subsequent misfortunes, the Church of Scotland owes, says Mr. Hume Brown, "the great and beneficent Act which secured an adequate and permanent provision for its Ministers."²

Charles had been crowned King of England in Westminster Abbey on the Feast of the Purification (2nd February) 1626. Though the Union of the Crowns had taken place, Scotland and England were still two separate Kingdoms ; and Charles's Scottish Coronation was deferred till his first visit to Scotland in 1633. To do all honour to his native land, he came accompanied with a great train ; and, no doubt, because, since the destruction of the Abbey of Scone at the time of the Reformation, the ancient Crowning-place possessed neither fitting church for the high solemnity, nor sufficient accommodation for the splendid court, it was decided that the rite should be performed at the Scottish capital, and in the church of the great

¹ Isaac William, *Devotional Commentary on the Gospel Narrative*. The Passion, p. 388. This view of Charles I. is by no means confined to Anglican writers ; as the following extract may shew :—

"He was perhaps, setting aside the fabulous attributes of other monarchs, the most exemplary and amiable, as he was one of the most unfortunate of sovereigns, that ever swayed the sceptre of the British Kingdoms. He sustained, at his death, with native elevation of character and amidst studied insults and indignities, all the majesty of a monarch and all the piety and heroic fortitude of a Christian martyr."

Peterkin, *Records of the Church of Scotland*, p. 541.

² *History of Scotland*, vi. 3.

Abbey—a royal foundation, Charles would remember as well as Scone—which had now become the chief palace of the Kings of Scotland, Holyrood. The choir of Holyrood had been destroyed by the English invaders 90 years before; but the nave remained, and by the King's orders, was repaired for the occasion. Internally, too, it was "magnificently" decked. At, or towards, the East end was set the Holy Table, covered with tapestry, and furnished with two clasped books, a bason (for the King's offering), and two candlesticks bearing unlighted candles; while behind it was a rich hanging with the figure of Our SAVIOUR on the Cross curiously embroidered on it. In front of the Table was a kneeling-desk, while on the South side of the sanctuary a space was screened off to make a retiring-room for the King. There was also a side-table covered with green velvet and gold lace, on which, according to a Scottish custom akin to one that prevailed in France, the Regalia and Great Seal were to be placed. On the North side were the pulpit and a chair of state for the King, while in the centre of the church, in front of the Holy Table, stood the Throne, on a carpeted platform whose four corners touched four pillars of the nave; and from this platform there was a flight of steps for the King's ascending to his throne, and descending thence to the Table of Communion.

On Monday, 17th of June, 1633, Charles went privately from Holyrood to the Castle of Edinburgh, where he "did his private devotion;" dined thereafter with the Captain of the Castle, the old Earl of Mar—the son of his father's guardian; and lay that night.

At eight next morning he was conducted by the Constable of Scotland, (the Earl of Erroll,) and the Marshall, (the Earl Marischal,) to the great Hall of the Castle—the beautiful apartment recently restored, and made a museum of Scottish armour—and there, seated under a "cloth of estate," he was formally asked by the Chancellor,¹ speaking for the Three Estates of Scotland, to receive them under his protection and govern them by the laws of the Kingdom. In consenting, Charles told them that he valued their affections more than the crowns of many Kingdoms. The procession was then formed and the King and the Estates rode down on horseback through the long High Street and Canongate to Holyrood.² On dismounting, the King was received under a canopy of crimson velvet, the poles of which were borne by six Earls' sons, while six lords of the rank of Baron walked in attendance at their side.

Since 1610 the Church of Scotland, while retaining its hierarchy of Courts Ecclesiastical—Kirk Sessions, Presbyteries, Synods, and General Assemblies—and its own Service Book ("Knox's Liturgy") with that noble old national version

¹ George Hay, Viscount Dupplin, now created Earl of Kinnoull. There is an interesting notice of him, with lines by Arthur Johnstone, in Principal Geddes's edition of that poet.

² The procession from the Castle to Holyrood has been censured as a mere equestrian display. It had a much deeper meaning. It signified the King's offering himself to the people (as distinguished from the nobles) of Scotland to be their King. In this light, it had no less a precedent than Our Saviour's Entry into Jerusalem whereby He offered Himself as the true King of Zion. When Charles came to the house of God, he bowed in reverence at the portal, in token of the humility with which he entered the sacred courts to entreat the Lord and hallow him for the duties of his royal office.

of the Psalms in metre, of which our present metrical Psalter retains far too few, was under the government of canonical Bishops, and was in full communion with, though by no means under subjection to, the Church of England. There can, I fear, be little doubt, that to the innovations in worship begun at this Coronation service, whatever may be said as to their own merits,¹ must be traced many of the calamities which were not only to overwhelm both the King and the Bishops, but dissolve, down to the present day, the intercommunion² of the two National Churches.

One of these "innovations" had been the erection of a "four neukit table in manner of ane altar,"³ with the crucifix behind it, in the church: another was disclosed when the western door was opened for the entrance of the King. It was all right that he should be received by the Archbishop and the officiating clergy; but their robes, though such as have been always worn at English Coronations, had not been seen in Scotland since the Reformation. They were very splendid. The Primate, Spottiswood, the historian, Archbishop of S. Andrews, and the prelates⁴ who were to assist at the solemnity, wore purple cassocks ("blew silk to the foot," says Spalding) under white rochets and copes of cloth of gold: the Archbishop of Glasgow, and the bishops who were not actually officiating "changed not their habits, but wore their black gowns without rochets or white sleeves." The Bishop of Aberdeen, the venerable Patrick Forbes, whom the Northern University hails as its Second Founder,⁵ was absent by reason of sickness. Laud, then Bishop of London, who had come from England with the King, was also present. Scottish tradition accuses him of rating the black-gowned bishops for not wearing copes; but the story is disbelieved even by unfriendly writers, and Spalding simply mentions Laud as riding up from the Abbey, after the rite was over, with the Bishop of Moray, only a little nigher the person of the King. The gorgeous vestments of the officiating prelates were not much relished even by an Episcopalian and strongly Royalist Aberdonian like honest Spalding, who observes that as the bishops on duty passed by the Holy Table and the embroidered "crucifix" behind it, they were seen to "bend the knee and beck, which, with their habits, was notit, and bred gryt feir of inbringing of Poperie, for the whilk [in 1638] they were all deposit."

On entering the church, the pious King knelt down and worshipped, and was then led by the Bishop of Dunblane as Dean of the Chapel Royal to a chair beside the westermost pillar, where he was suitably addressed by Mr. James Hannay—the same who four years later was to "feel" in S. Giles' Cathedral the argument of Jenny Geddes's stool. The Royal procession then moved up the nave, the Choir mean-

¹ These have been very severely handled by the late Marquess of Bute, who tries them, however, by the Roman (or mediæval) standard; which, apart from other considerations, is as unfair as would be the trial of Jacobean architecture by the Gothic of the Thirteenth century.

² It was restored again from 1662-1690.

³ In the official accounts of this Coronation, it is always called a table; on the other hand, Pryne, with studied maliciousness, calls it an altar throughout.

⁴ The Bps. of Moray, who acted as Lord High Almoner, Brechin, Dunblane, Dunkeld and Maxwell, elect of Ross, the most Laudian, and, after the Primate, the most eminent of all.

⁵ As such he was commemorated at the Founders' Day Service in Kings' College Chapel, 10th April, 1902.

while singing the Anthem, *Behold, O Lord our Protector, and look upon the face of Thine anointed!*¹ Lord Bute is wrong in supposing that the use of these words was "a purely Scottish custom"² for we learn from a note by Laud himself that the anthem was "newly composed and made" for, and used at, Charles's English Coronation;³ but I think we may agree that Lord Bute is right in his remark regarding it, that "a nobler or more beautiful commencement of the Coronation service than the closing verses of the Eighty-Fourth Psalm can hardly be conceived." I commend it to our clergy for a "gathering Psalm" at their service on the 26th of June.

Proceeding up the central aisle the King ascended the "stage" or platform, and "reposed himself a little,"⁴ while the "Honours" and the Spurs were deposited on the credence table appointed for them, and the Lyon-King delivered to the Archbishop the "golden Ampule or vial with the sacred oil,"⁵ who set the same on the Communion table." Charles then descended from the stage, and sat in his chair over against the pulpit, while the Bishop of Brechin preached a sermon from 1 Kings i. 39—"And Zadok the priest took an horn of oil out of the Tabernacle, and anointed Solomon. And they blew the trumpet; and all the people said God save King Solomon." The sermon has not come down to us, but Spalding praises it,⁶ or rather praises the preacher for "a prime scholar." Sermon being ended, the King ascended the stage again, sat for a moment, and then stood up and turned himself toward the people, as the Archbishop, with the Constable, the Marshall, and the Lyon-King, went to the four corners of the platform and presented him to the congregation as their King, "the rightful heir of the Crown and dignity of this Realm," and asked if they were not willing to have him for their King, and become subject to him and his commandments? This is the English ceremony of "Recognition:" it was less needed in Scotland, after the invitation given to Charles by the Three Estates in the Castle-hall: but, as it happened, the double security was all too weak for the strain that, all too soon, was to be put upon it. The acts by which Charles alienated the support of the Scottish nobles—the edict of Revocation and the Decret Arbitral, whereby he gave back to the Church at least

¹ Psalm lxxxiv. 9. The composer has altered the words somewhat.

² *Coronations*, p. 94. The whole description of this service by Lord Bute exhibits an extraordinary ill-will both to Laud and Charles (and to Anglicanism generally), which on more than one occasion does not hesitate to misrepresent the authorities.

³ *Coronation Order of Charles I.* p. 13, note. At Westminster, however, Ps. cxxii. was also sung.

⁴ But not necessarily as Lord Bute alleges on the *Throne* there set for him: this is not said, and at his English Coronation there was a chair other than the Throne, on which at this point he sat. This may have been in Scotland also. The rubrics in the English Coronation Order compared with Fuller's account (*Church History*) shew that the *Chair of Estate* here mentioned was different from the Throne properly so called, which at Holyrood, as at Westminster, stood on a stage above the stage.

⁵ The Ampule, or vessel for the sacred oil used at the Coronation of Charles I. still exists, in the possession or custody, of Sir George Grant Sultie, Bart. Sir James Balfour speaking of the oil calls it "the sacred oil"; no doubt because, as at Westminster, it had been consecrated before the Coronation service began.

⁶ Row says it was excellent but wanted *point*.

a portion of her ancient patrimony—had been done already ; and one fears there may already have been some lip-service in the Acclamations which now greeted him.

A second Anthem was now sung :—“*Let thine hands be strengthened, and thy right hand exalted : let judgment be the preparation of thy seat, and mercy and truth go before thy face, Hallelujah.*” This was, in the strict sense of the word, an *anthem*, i.e., an antiphon, or verse sung at the beginning and end of a Psalm to emphasise the intention with which that Psalm is used : the Psalm, on this occasion, was the Eighty-ninth,¹ either entire, or (more probably), as at Westminster, the first six verses only, concluding with *Gloria Patri*.

The next ceremony—a beautiful following of the Wise Men’s gift of gold to the Infant Saviour—was the King’s oblation. To make this, he descended from the stage, and, supported by the Bishops of Dunblane and Moray, gave his offering at the Holy Table by the ministry of the Archbishop, who received it in a “cup of gold” : then he knelt down at the desk before the Table, while the Primate offered the Prayer following :—“O God, Who dost visit those that are humble, and dost comfort them by Thine Holy Spirit, send down Thy grace upon this Thy servant, Charles, that by him we may feel Thy presence amongst us : through Jesus Christ our Lord. Amen.”

The Coronation Oath came next. It was ministered by the Archbishop in four divisions ; in the first, which required the King to serve Almighty God, and maintain the true Religion now preached and professed within the Realm, was inserted, as the law required, the unhappy addition which the Reformers had taken over from the Pope, binding the Sovereign to root out all heretics . . . convicted by the true Church of God ; in the second were enshrined the old “commandments” of Iona, or Northumbria, to cause equal justice to be ministered, and to “procure peace to the Church of God and to all Christian people ;” the third was for the maintenance of the rights of the Crown of Scotland ; while the fourth “besought” the King “to grant and preserve unto us of the Clergy, and to the Churches committed to our charge all canonical privileges . . . and to defend and protect us, as every good King ought in his Kingdom to defend his Bishops, and the Churches under their government.” “With a willing heart,” said Charles, “I grant the same,” and then rising and going to the Holy Table, “in sight of all the people laying his hands on the Bible, he took the Oath, saying. All the things which before I have promised, I shall observe and keep, so help me God, and by the contents of this book.”

The Hymn, *Veni Creator*, (a feature almost constant, I suppose, in Coronation Services, since it first was written, and one which should never be omitted) was then sung, possibly in the quaint version² of John Knox’s Liturgy, which hails the Spirit as

“The Fire so bright, the Love so clear
And Unction Spiritual.”

¹ Psalm lxxxix. 13-14. The whole of this long Psalm was sung at the Coronation of the King of France on the Day when he was anointed—a use for which Lord Bute well remarks that “its tone of humility mingled with thankfulness” made it eminently suitable.

² See The *Book of Common Order*, (Sprott’s Edition, p. 165). This version is almost identical with the alternative rendering in the English *Book of Common Prayer*—Ordering of Priests.

It was followed by the Prayer, translated from one in the old Northumbrian Pontifical and derived, according to Lord Bute, from a Columban source, beseeching God that as He had preserved the King in the ‘flower of his youth’ and brought him to the time then present, so He would ‘enrich him with the gift of piety,’ make him ‘happily enjoy the seat of government,’ and defend him ‘by the wall of His mercy.’ Next the English Litany was sung by the Bishop of Moray, and Maxwell, Bishop-elect of Ross, with special suffrage and a consecratory collect; and then the Archbishop began and said aloud, “Lift up your hearts, and give thanks unto the Lord.” The Bishops answered, and Spottiswood said the Consecratory Preface for the oil. Then the King rose, and standing before the Table, was disrobed by the Lord Great Chamberlain, the Duke of Lennox, of his upper robe; and no doubt “appeared,” as Fuller says he did at Westminster, “a proper person to all that beheld him.” Being thus ready for the Unction, he was conducted to his chair beside the pulpit, sitting in which, under a canopy of state, he was, as his ancestors had been, anointed by the Archbishop of S. Andrews on the palms of his hands and on the crown of his head, in the Name of the Father and of the Son, and of the Holy Ghost. The Anthem, “*Zadok the Priest*” was sung; and after another Prayer, the Archbishop proceeded to anoint the King on the breast, betwixt his shoulders, on his shoulder-blades, and on his elbows, and pronounced this Blessing:—“God the Son of God, Jesus Christ our Lord, Who was anointed of His Father with the oil of gladness above His fellows; Pour down upon Thy head the blessing of the Holy Ghost, and make it enter into the inmost parts of thy heart, so that thou mayest reign with Him in the heavens eternally.” That the King should sit, under a canopy of state, for the Unction was in accordance with the later English rite, but it must be confessed the Mediæval fashion, that the King should prostrate himself, or kneel, behind a veil, was at once more appropriate to the true nature of the ceremony, as a Prayer for the Holy Ghost to fit him for his duties, and less calculated to augment those extravagant notions of his Prerogative which Charles unfortunately cherished. It is needful for the due—indeed for the safe—employment of any symbolic rite, not only that it symbolise a truth, but that it be done in such a manner as shall teach *that* truth, and not something widely different.¹

By the Unction the *Sacring* was completed: the King had been hallowed for his office. The next thing therefore was to deliver to him, in due order, and with due impressiveness, the various Insignia of that office. He was now accordingly led to the Holy Table, and invested by the Lord Great Chamberlain with the purple Robes Royal of King James IV.; the Archbishop, laying the Sword on the Table and consecrating it, gave it into his hand with the admonition to use it for the Defence of the Faith and the Maintenance of Justice; and the High Constable girt it on the King’s

¹ It is not without significance that Shakespeare puts these words into the mouth of the hapless Richard II. :—

“ Not all the water in the rude, rough sea

Can wash the balm from an anointed King.”

As that King uses them, they are delusive.

side. The delivery of the Spurs spoke rather of Knighthood than of Royalty : they were put on him by the Earl Marischal. The Sandals, on the other hand, which were Ecclesiastical—the only sacerdotal vestments used in the Scottish rite—were put on the King's feet as he sat in his chair by the Dean of the Chapel Royal.

The Crowning proper followed. The Primate took the Crown in his hand and blessed it ; and then placed it on Charles' head, saying as he did so, "God crown thee with a Crown of glory and righteousness, with the honour of virtue and fortitude that by a right faith and manifold fruits of good works you may obtain the Crown of an everlasting Kingdom, by the gift of Him Whose Kingdom endureth for ever." At his English Coronation the Bishop of Carlisle had preached on the Crown of Life (Rev. ii, 10). Laud thought *that* more fitting for a funeral ; and here we find the Scottish Primate anticipating almost the thought which was to support Charles on the scaffold ! "From a corruptible Crown to an incorruptible."

The crowning was succeeded by the Homage of the Nobles. The Earls and Barons put on their coronets and caps ; and an Anthem was sung the while, beginning, *Be strong and of a good courage*, with verses from Psalms xxiii. and xxi.

Next the King was relieved of the Sword—which having been laid again on the Table was "redeemed" by the High Constable, and borne naked before the King. This permitted the delivery of the Sceptre, which the Archbishop delivered into his hands with the words, "Receive this Sceptre, the sign of Royal power, the Rod of the Kingdom, the Rod of Virtue ; that thou mayest govern thyself aright ; and defend the Holy Church and all Christian people committed by God to thy charge, punishing the wicked and protecting the just."

Then the Archbishop blessed the King, and the King kissed the Archbishop and the assisting prelates.

The time was now come for him to ascend the higher stage, and be solemnly Enthroned in the Royal Throne. This rite also (after the choir had sung *Te Deum*) was performed by the Archbishop, as the servant of God Who set the King thereon. The Chancellor and the Lyon King at the four corners of the stage proclaimed the King's pardon under the great seal to all who would avail themselves of it ; and while the people renewed their acclamations, the Bishops swore allegiance, and "acknowledged the service of the lands which they claimed to hold of the King in the right of the Church." Charles was characteristically careful of the Church's property.

The Lords Temporal came next, and they too kissed the King on his left cheek.

"Then did the King arise from his Throne, Rothes bearing his Sceptre before him, and descended from the stage to his Chair of State over against the pulpit.

"And then the Archbishop going to the Table did begin the Communion, the King receiving It with great reverence ; which being ended, and the Blessing given, the King with the Crown upon his head, in his Robes, with the Sceptre in his hand, returned with his whole train in solemn manner (as he entered) to his palace ; the Trumpets' sounding was answered by the Castle of Edinburgh with the thundering of great ordinance."

During the "Recess," coins of gold and silver struck for the occasion, shewing the head of Charles, crowned, and bearing the inscription Carolus Dei gratia Scotiae (first) Angliae, Franciae et Hiberniae Rex, were scattered among the people by the Bishop of Moray as the King's Almoner. A more striking sign of Charles's munificence towards the Scottish Church was his foundation, in September of the same year, of the Bishopric of Edinburgh and the erection of the Church of S. Giles into a Cathedral. The first Bishop was the famous Aberdeen divine, Dr. William Forbes.

V.

THE CORONATION OF CHARLES II.

The first Scottish "Coronation" was by a presbyter, S. Columba: the last was at a time when Presbytery had triumphed; and when in Scotland presbyters were exercising an authority which might have moved the admiration, or the envy, of Hildebrand himself. "Great lords, soldiers, and statesmen," says Dr. Cunningham, were doing penance before their parish ministers, the almighty dispensers of pardon, mercy, and military commands."¹ The Earl of Lauderdale did this in the Kirk of Largo before the minister, Mr. James Mackgill,² 22nd December, 1650; and Middleton at Dundee, 12th January, 1651. The Coronation of King Charles II. stood midway between these two remarkable acknowledgments. It took place at Scone, on Wednesday, 1st January, 1651.

But if the last Coronation, like the first, occurred when our Church was ruled by presbyters, there was a notable difference in the religious treatment of the rite. At the inauguration of King Aidan at Iona—whatever civil ceremonies may have been performed elsewhere—S. Columba is the sole recorded officiant: he uttered the "prophecy" which answered to, if it surpassed in dignity, the later "sermon": he performed on the King an act so solemn and so sacred as to deserve the name of "ordination." The Coronation of Charles II., on the other hand, though done in a church, and hallowed by the Word, and Prayer, and Benediction, was made to wear so little of a sacred character that it has been curtly set down by an English scholar as simply "a civil ceremony."³ This is, of course, going too far: it is perhaps best met by the contention of a no less learned Roman Catholic,⁴ that, considered as a service, it was more correct in many points than the Coronation of Charles I. at Holyrood!

As a pageant, considering all the circumstances, it was very fine. "It passed," says Clarendon, "with great solemnity and magnificence, all men making show of joy." As a political step, in the then condition of Scotland, it was heroic in its bold-

¹ *Church History of Scotland*, chapter xviii.

² *Lamont's Diary*.

³ *Order of the Coronation of Charles I.*, p. 141.

⁴ Marquess of Bute, *Scottish Coronations*.

ness. But it suffered, from a religious point of view, three grievous mutilations. There was no Unction. There was no Communion. And it was by the hands of laymen, acting in a purely civil capacity, that the King was invested with his Crown and the other insignia of Royalty. The clergy would have cried out against a layman, however illustrious, instituting (or "inducting") a Minister to the humblest cure; but the Enthronization of the King was by the same secular person who set the Crown upon his head, Archibald, Marquess of Argyll.

A number of causes contributed to this result. There were precedents, in the ancient Scottish Use, alike for the insignia being delivered by lay hands, and for the not using of the rite of Unction; but it was not the precedents that were deferred to in the present instance. The usurpation by the lay Peers of the functions discharged since Bruce's day (if not before it) by the Scottish Bishops, betrayed that pride of birth, that social exclusiveness, that jealousy of wealth or dignity in the hands of Churchmen, which had all along been the roots of the Scottish nobles' objection to Episcopacy. Scotland has little reason to be proud of its nobles in their attitude (at any rate) toward the Church. The omission of the Unction was due, on the other hand, to the prejudice of the Presbyterian divines with whom, by this time, the notion that "anointing savoured somewhat of superstition"¹ had become a fixed tradition. One must blame the ministers even more than the nobles. It was the ministers' business to look out for means whereby they might, on the one hand, impress on the young King and all the congregation gathered in the church, a sense of their dependence on the King of Kings, and their duty to honour Him in their estate; and whereby, on the other hand, they might encourage Charles to entreat, and use, the help of God's Holy Spirit for the fulfilment of the sacred duties to which his Kingship called him. This latter aspect of the rite, so prominent in the older Coronation Orders, and indeed in the English Order too, seems never to have occurred to the Covenanting clergy. They believed no doubt, and believed justly, that Prayer, and the Preaching of the Word, and the pastor's Benediction, were means of grace; but the sermon on this occasion, with all its merits, was at least as much a preaching *at* the King as a preaching *to* him: the prayers, if they were like too many Scottish prayers of later date, would be much of the same character;² while, if there *was* something to be said against raising a rite like Unction to the level of a Sacrament ordained of Christ for the conveying of His grace, yet a consideration for the King's spiritual well-being might have recognised the supreme fitness to meet those needs of the Sacrament of the Lord's Supper. His father, as we have seen, had received It at his Coronation "with great reverence." But the preacher, on this

¹ "The Commission of the Kirk thought so," Lamont, *Diary*. But though Douglas, apologising in his sermon for its disuse, lets it "go to the door with the Bishops, and never come in again," he is not himself very strong against it; and Wodrow (*Life of Bruce*) thinks "there were more superstitious things than it." I should think so—Persecution for Religion, for example!

² If we may trust Clarendon this was the case: "All the prayers and sermons at which (Charles) was compelled to be present, were libels, and bitter invectives against all the actions of his father, the idolatry of his mother, and his own malignancy." *History of the Rebellion*. Bk. xiii.

occasion, while apologising for the laying aside of Unction,¹ never so much as mentions the Communion! On paper, his doctrine of the Eucharist was high: in practice, clearly, he never dreamt of using it except at "Communion seasons."

The clergy were to blame, too, I think, in suffering a layman² to crown and enthrone the King. It was not the way to impress on Charles the truth that his Crown came to him from God and must be worn for God's glory. The Marquess of Argyll had no title, except that of political power, to perform the rite. He did not possess the "mystic claims of the Clan Macduff!" In Argyll, moreover, the King beheld less a loyal subject than an exacting master, who had made the hardest terms with his necessity, or his impatience, and from whose polite but severe restraint³ he had but a few months previously, in October, endeavoured to escape by flight.⁴ Charles would have been less than human had he forgotten that the hand which crowned him now, bore the soil of that *filthy lucre* for which his Royal father had been "sold" to his English Parliament, or that it reeked from the more recent executions of Huntly and Montrose. He has been blamed for not remembering at the Restoration (1660) the part Argyll had taken in his Scottish Coronation; but his fault was rather that he remembered too well at once his own shame in accepting the Scottish crown on the terms, and in the way, in which it was then bestowed, and the part then played by one who, both before that day and after it, had been the chief enemy of Monarchy in Scotland, and had lived in formal treaty with the Usurper. Nor was it till the closing scene of his chequered life that Argyll exhibited those qualities which go to justify the regard in which he has been held by later generations of his countrymen. "I might die like a Roman, but I prefer to die like a Christian:"

¹ The terms of Mr. Douglas's apology for not anointing the King are curious and interesting. . . . "The anointing with material oil maketh not a King the Anointed of the Lord, for he is so without it; he is the Anointed of the Lord who by Divine ordinance and appointment is a King.—Isaiah lxv., 1. God calleth Cyrus His anointed; yet we read not that he was anointed with oil. Kings are anointed of the Lord because their authority is sacred and inviolable. It is enough if we have the thing, though we want the ceremony." True, it was Charles's hereditary right, and, his call by the people that made him King; but the very object of the *Coronation Service* was to hallow him for that office, and minister God's grace to him for the right performing of its duties; and it was just the rites most suitable for this purpose that in *this Coronation* were—out of mere prejudice—omitted! There was never a case where there was greater need of winning the King to a serious view of what kingship meant, there was never a service where less was done that was really calculated to effect this end.

² And this not as an elder or other lay-member of the Church, but simply as a political person.

³ According to Clarendon, Argyll had not believed that Charles would venture into Scotland, and though compelled by the nation's loyalty to invite him, he took every measure he could think of to prevent his coming. When Charles came, the King was never consulted on any matter of importance, and was constantly watched. "There was never a better courtier than Argyll, who used all possible graciousness to the King . . . but when his Majesty made any attempt to get some of his servants about him, or to reconcile the two factions that the Kingdom might be united, he gathered up his countenance, and retired from him, without ever yielding to any one proposition that was made to him by his Majesty." Clarendon, *Hist. of the Rebellion*, xiii. Argyll's power, it is true, waned after the Battle of Dunbar, and the King then began to get a little of his own way.

⁴ The episode is known as "the Start"—as of a hunted hare.

this death-scene drew from Scott the acknowledgment that the character of a man who could die like that must not be too severely judged.

The Scottish Coronation of Charles II. took place at Scone. The same reason which in the old days had prescribed for the crowning-place of the Scottish Kings a spot benorth the Forth, made a return to it on this occasion as imperative as it was becoming. The Scotland of our earliest Kings had not included Lothian. In 1651 Lothian was once more in the hands of our "auld enemies of England." Cromwell had invaded the kingdom, and his victory at Dunbar (Sept. 3rd, 1650) had given him possession, on Christmas Eve, of Holyrood and Edinburgh.

The ancient Abbey Church of Scone, the scene of so many coronations, had perished with the adjoining Palace, in May, 1559, under the eyes, though, as he tells us, in spite of the efforts, and considerably to the offence, of Knox, whose sermon, the day before at Perth, joined (as he admits) to the hope of spoil, had inflamed the multitude beyond his power to keep them in. Abbey and Palace were committed alike to "the merciment of fire."¹ The blackened ruins seem to have been allowed to bleach for some sixty years, till in 1624² the first Lord Stormont removed them, and built a new church on the top of the Mote Hill.

The church was a small one; but it was fitted and prepared for the Coronation much as Holyrood had been, with the notable exception that there was no "four neukit Table," or embroidered crucifix, to awaken suspicion of an "altar." There was, as at Holyrood, "a table³ whereupon the 'Honours' were laid, a chair set in a fitting place for his Majesty's hearing of the sermon over against the minister, and another chair on the other side where he sat when he received the Crown, before which there was a bench, decently covered, as also seats about for Noblemen, Barons, and Burgessess; there being also a stage in a fixed place, erected of twenty-four foot square, about four foot high from the ground, covered with carpets, with two stairs, one from the west, another to the east, upon which great stage, there was another little stage, some two foot high, ascending by two steps, on which the Throne, or Chair of State was set." These furnishings—and especially the stage, which was as big as that at Holyrood—must have well nigh filled the little church, and we are not surprised to learn that—there being no room for any but the Court and the Estates, there was a stage *outside*, and a door prepared for the purpose, by which the King, after the crowning and enthronization, went out, and shewed himself to the people.

¹ John Knox, *History of the Reformation in Scotland*, Book II. See also Skelton, *Maitland of Lethington*, I. 234 sqq.

² *Proceedings of the Society of Antiquaries of Scotland*, 1889-90, p. 37. Some of the carved and moulded stones of the Abbey Church may still be seen behind a wall near the stables of the modern Palace; the Church of 1624 has given place to a Mausoleum; but when the parish church was removed to its present site a fine carved pew was removed along with it. Tradition says that this pew was part of the furniture of the church in 1651.

³ This quotation, and others following are taken from a Covenanting reprint of Mr. Douglas's Sermon at the taking of the Covenants at Scone by King Charles II. Glasgow, 1751.

The proceedings—with the exception, of course, of the purely spiritual portions—were under the direction of the same Lyon King, Sir James Balfour, as had acted in that capacity at the Coronation of Charles I.: and the order, with the exception of the religious rites—was very much the same as on that occasion. Instead of a banquet, however, on the night before, there had been, very properly,¹ two days of Fasting (Sunday, December 22nd, and Thursday, December 26th),² though there were surely other people's sins that might on these days have been publicly acknowledged besides those which seem to have been made the most of—“sundry offences of King James VI., of King Charles I., and of King Charles II., now King.”³ There is no word, however, of the last-mentioned prince performing those “private devotions” which his father had been so careful to observe.

The ceremonies⁴ began, as they had done in 1633, by “the King’s Majesty in a Prince’s robe” being conducted from his bed-chamber in the restored Palace, “by the Constable on his right hand and the Marshall on his left, “to the Chamber of Presence,” and there, seated under a cloth of state, receiving by the mouth of the Lord Chancellor, the Earl of Loudon, the offer of the Crown, as “the righteous and lawful heir thereof.” This offer contained an interpolation of doubtful legality and undoubted novelty, “that You would maintain Religion as it is presently professed and established, conform to the National Covenant, League and Covenant, and according to your Declaration at Dunfermline in August last.” In his reply in the Presence Chamber, the King made no further reference to this clause than by adding to the form wherein his father had rejoined to it the word Religion—“wishing no longer to live than I may see *Religion* and this Kingdom flourish in all happiness.”

From the Palace to the church (but a few yards distant) the whole company now proceeded on foot, “in order and rank according to their quality, two and two, the Spurs being carried by the Earl of Eglinton, next the Sword by the Earl of Rothes, then the Sceptre by the Earl of Crawford and Lindsay, and the Crown by the Marquess of Argyll, immediately before the King: then came the King, supported as before by the Constable and the Marshall, and his train carried by the eldest sons of the Earls of Mar (Lord Erskine), Eglinton (Lord Montgomerie), Lothian (Lord Newbattle), and Cassilis (Lord Mauchline); while over him was a canopy supported by six Earls’ eldest sons, the Lords Drummond, Carnegie, Ramsay, Johnstone, Brechin, and Yester, the heirs to the peerages respectively of Perth, Southesk, Dalhousie, Hartfell, and Tweeddale.

The “most part,” it is said, of the Scottish peers, as the peerage then stood,

¹ The Marquess of Bute remarks “that on this point, as in some others, the Covenanters, from whatever cause, followed the Roman precedent as opposed to the English.”—*Scottish Coronations*, p. 147.

² Christmas Day, whether purposely or not, was left free.

³ Lamont’s *Diary*. Baillie tells that there was considerable dissension as to the particular points to be “set down” as occasions for the Fast.

⁴ See Appendix.

were present;¹ but the blanks were notable—Huntly, Atholl, Airlie, Seaforth, Sinclair. With the exception of Lord Airlie these noblemen had offered their services—had promised indeed to maintain the solemn League and Covenant²—but they were not permitted, even in that hour of utmost danger, to support their lawful sovereign. In the West the extremer Covenanters (with such ministers as Patrick Gillespie, Samuel Rutherford, and James Guthrie) had issued their Remonstrance; were in arms in support of it; and were ready to join Cromwell and the “sectaries” rather than make common cause with any who had ever been “Malignants.”

Still, there was a fair muster of the Peers. They came (except Cassilis, Buccleuch and Haddington) in their Coronation Robes, which, for Viscounts and the higher ranks were of crimson velvet, and for Barons of scarlet cloth. Among the thirty-six County Members present, we notice Sir William Scott of Harden, the great-great grandfather of Sir Walter, and the father of that “Beardie” who was to wear his beard unblemished in token of regret for the exiled Stuarts; also Johnston of Warriston, Lord Clerk Register, who “read the murderous doom” upon Montrose, and was yet to pay for it with his life. There is no mention of any ladies.

A number of Ministers (including, I take it, David Dickson, Andrew Ramsay, Robert Baillie and James Wood)³ who had been appointed thereto by the Commission of Assembly, were present in their clerical capacity, and are described as “standing before the Pulpit” when Douglas ministered the Covenant to the King; but all the speaking⁴ (and it was not little) was done by the Moderator of the Commission of the General Assembly, Mr. Robert Douglas. This eminent and honest man (perhaps the honestest man present)—a man (says Lord Bute) of firm but not extreme principles—had been, it is said, chaplain to the Scottish auxiliaries in the service of Gustavus Adolphus,⁵ and in the personal esteem of that “Lion of the North and Champion of the Protestant Faith” he had gained a high place. Returning to Scotland he had taken a prominent part in the interests of Presbytery, had been a member of the Assembly of Divines at Westminster, and since the death of Alexander Henderson had been recognized as the ablest, if one of the most sensible of the Covenanting clergy.⁶ He was apparently already in the pulpit

¹ The Duke of Hamilton was admitted to the King a few days after the Coronation.

² *Records of the Kirk of Scotland*, p. 603.

³ All these supported Douglas when his conduct as Commissioner was called in question by the fatal General Assembly at S. Andrews, July, 1651.

⁴ I confess I think this is better than a fashion too much in vogue at the present day, where services are divided among a great many ministers, not so much—it is to be feared, sometimes—that each portion may be better rendered for God’s greater glory, as for the greater glory of the ministers “taking part,” and the avoiding of jealousies among them.

⁵ It is not very easy to reconcile the dates. At the time when Douglas is usually said to have been with Gustavus Adolphus, the records of his presbytery shew he was in Scotland. See the Rev. Mr. Stevenson’s interesting book, *Records of the Presbytery of Kirkcaldy*.

⁶ At the Restoration Douglas was offered, but refused, a bishopric. He lost favour, however, with the extremer Covenanters—those who unfortunately have been specially glorified in Covenanting legend—by accepting the “black Indulgence.”

when the King entered the church. Charles "set himself," quietly, "in his chair for hearing of sermon, and Mr. Douglas "after incalling of God by Prayer, gave out his text—from 2 Kings xi. 12 and 17: "*And he brought forth the King's son, and put the Crown upon him, and gave him the Testimony, and they made him King, and anointed him; and they clapped their hands, and said, God save the King. And Jehoiada made a Covenant between the Lord and the King and the People, that they should be the Lord's people; between the King also and the People.*" Except that it bore that Joash was anointed, and crowned by the High Priest—while Charles was, on purpose, neither to be anointed at all, nor crowned by a minister—the text was apt, alike to the circumstances of Scotland at the time and to the day's solemnity; and the Sermon built upon it deserves Lord Bute's encomium—"a singularly able and powerful exposition of Covenanting principles upon Church and State—Hereditary Constitutional Monarchy, complete Religious Intolerance, and the entire Independence of the Church." There was no political point on which the Scottish people were more united than in their desire for Monarchy. At the renewal of the National Covenant in 1637, its supporters had protested "we mind nothing that may tend to the diminution of the King's greatness and authority,"¹ and however subsequent events had belied that protest, the murder of Charles I. had aroused in Scotland the utmost horror and the most enthusiastic loyalty. Douglas accordingly does not mince words about "the wicked men who had risen up and usurped the Kingdom, and put to death the late King most unnaturally." They have "made away with him, and have disinherited his children, that the sole power might be in their own hand." They "have a number of damnable errors and false worship to set up"—and intend to "take away the ordinances of Christ and the government of His Kirk." Having thus delineated Cromwell and his Independents, the preacher glanced next at the Presbyterian Remonstrants in the West of Scotland. "They acknowledge a King, but despise him in their heart." He wishes them "David's tenderness, whose heart did smite him when he cut off the lap of Saul's garment;"² and that "we may be far from cutting off a lap of the just power and greatness which God hath allowed the King, and we have bound ourselves by Covenant not to diminish."

It is in this word "Covenant" that we have the master-key to the whole discourse. The Covenant—and the Solemn League and Covenant—overshadowed everything else in the preacher's mind. The "extirpation" article in the latter he much insisted on: therefore, the preacher urged, "Popery is not to be suffered in the Royal Family, nor within his dominions. Prelacy once plucked up by the root is not to be permitted to take root again; all Heresy and Error whatsoever must be opposed by the King to the utmost of his power, and by the Covenant, he must be far from Toleration of any false Religion within his dominions." Douglas knew quite well that the King's mother, Henrietta Maria, had been all her life a Roman Catholic:

¹ See Andrew Cant's *Sermon On the Renovation of the National Covenant at Glasgow, 1638.*

² 1 Sam. xxi. 5.

on that account he reminds his hearer how King Asa, "when he entered the Covenant, spared not his mother's idolatry;" nor did the remembrance of Whitehall and of the body of Charles's father, "yet but green in earth" in the dusty vault at Windsor, hinder a remark as to the "much mischief to religion" which the Royal Martyr had "done," he said, "all the days of his life!"

For Charles II. to have to hear all this was not humiliation enough. After prayer "for a blessing on the doctrine delivered," both the National Covenant and the Solemn League and Covenant were distinctly read to him; and prayer having been again offered "for grace to perform their contents," Douglas—the other Ministers standing by—ministered the Oath unto the King, who, kneeling and lifting up his right hand to heaven, not only "allowed" and "approved" both documents but obliged himself in his station and calling, to prosecute the ends thereof, to agree to all Acts enjoining them, to observe them in his own family, and never to endeavour any change thereof!

Of these Covenants this is not the place to speak; except only to remark that while the first, or National Covenant, respected Scotland only, and had been taken (in its milder form as against Romanism) by James VI., allowed by Charles I., and "owned" by Montrose upon the scaffold, the second, or Solemn League, had been drawn up in 1643 as the seal of an alliance between the English and Scottish Parliaments already engaged in fighting with their King. It required the "extirpation" of Popery, Prelacy *etc.*, and bound its subscribers to endeavour the discovery and condign punishment of all who repugned it! Charles I., when his life no less than his liberty was at stake, refused it¹: so did Montrose, a Presbyterian to the last. And with whom could it be an alliance now—when it was, of course, as unacceptable as ever to the Church of England, and Cromwell and the Independents had violated almost all its terms? The imposing of it on Charles could only mean that Presbyterianism was to be forced on England and Ireland by the sword, and not simply maintained in Scotland; but Charles swore to it, as, I fear, to obtain his Crown, he would have sworn to anything. He not only swore: he subscribed both Covenants; for they had been written out on a fair parchment, and brought to the Church for this purpose.

¹On Charles I.'s refusal to accept the Solemn League it may be well to hear the judgment of the devoted and well informed Presbyterian Editor of the *Records of the Kirk*. "The King's resistance was a patriotic virtue, for a more undisguised and grinding system of tyranny was never invented by man, and never was practised in the worst days of Popish thralldom. Nor can the inherent vices of that League be mitigated by the plea that, practically, the extirpation of all who would not yield to its terms was only directed against their tenets, and not their persons; for this theory is fully refuted by innumerable facts. Many thousands were not merely proscribed and robbed of their property, but put to death on the field and on the scaffold, as rebels and traitors, for no other reason than because they would not submit implicitly to an insatiable system of spiritual despotism," p. 541.

It need hardly be added that the Presbyterians of Scotland have not been bound, since the Revolution, to either the National Covenant or the Solemn League, with the exception of the small remnant of Cameronians, calling themselves the Reformed Presbyterian Church.

The Coronation then proceeded. The King ascended the stage, sat upon the Chair of State; was shown to the people, as his father had been, and was hailed with acclamations. From the stage he returned to the chair in which he had heard sermon, and Mr. Douglas ministered to him the Coronation Oath according to the Act of the first year of King James VI. including the clause from the Papal Bull to "root out all hereticks convict by the true kirk."

After this he fairly deserved the privilege "to repose himself a little." On rising, he disrobed, and was invested by the Great Chamberlain with the "Princely [Royal] Robe"; and then passing to the other chair on "the north-side of the kirk" Errol, as Constable, girt him with the Sword—"for the defence of the Faith of Christ . . . according to the National Covenant and League and Covenant?" The Earl Marischal put on the Spurs; and then Argyle "having taken the Crown in his hands," Douglas prayed to this purpose: "That the Lord would purge the Crown from the sins and transgressions of them that did reign before him, that it might be a pure Crown, that God would settle the Crown upon the King's head; and since men that set it on were not able to settle it, that the Lord would put it on, and preserve it. The Marquess then put the Crown on the King's head."

Whereupon the nobles, called by the herald, came forward according to their ranks, knelt, touched the Crown on the King's head, and swore to "support him to the uttermost." The people having taken, with uplifted hands, another Oath to "live and die with the King according to the National Covenant and Solemn League," the Earls and Viscounts, put on their coronets; the Chamberlain ungirded the Sword from the King's side and gave it to the great Constable to carry naked before his Majesty. The Earl of Crawford gave him the Sceptre; and the King ascending once more the stage was "installed in the Royal Throne" by the Marquess of Argyle; and had to listen to another address, or "exhortation," from Mr. Douglas.

This done, the Lord Chancellor proclaimed His Majesty's "free pardon to all breakers of penal statutes." Next the King, duly attended, went out by a door prepared for the purpose to a stage (or balcony) and showed himself amid cheering to the people outside; and on his return, "the Lyon King of Arms rehearsed," (in accordance with that ancient Scottish custom which had been unfortunately omitted at the Coronation of Charles I.) "the Royal line of the Kings up to Fergus the First." The rehearsing of the Pedigree gave Mr. Douglas an occasion to make another thrust against the Royal Family:—"It is a rare thing to see a King and great men for (*i.e.* on the side of) Christ. In the long catalogue of Kings, which ye have heard recited this day, they will be found few who have been for Christ."

Again the Lords were called up by the Lyon, and each of them kneeling and holding his hands between the King's, became his liegemen, and swore to bear truth and fealty, "according to the Covenant and Solemn League and Covenant." And every one of them kissed him on his left cheek.

These ceremonies ended, the Minister blessed the King in a form of words specially composed for, and admirably suited to, the occasion;¹ after which Mr. Douglas

¹ See Appendix.

again mounted the pulpit and, to "remind both King and People to be more careful to keep the Covenant, proceeded to lay a few things before them." It was all upon the one subject; and after it was done "the Minister closed the whole Action with prayer, and the 20th Psalm being sung, he dismissed the people with the Blessing." This closing Psalm was, apparently, the only act of praise to God in the whole service.¹

"Jehovah hear thee in the day
When trouble He doth send."

Now know I God—his King doth save."

It cannot be denied, that its very pathos made this Psalm specially appropriate. I take it for granted it was sung in Rous's version, so long familiar to Scottish ears, but then new brought from England as part of the "Covenanted uniformity between the Kingdoms." In later days the 20th Psalm was usually sung to the strains of "Elgin," now seldom heard, but commended by Robert Burns as

"The sweetest far of Scotia's holy lays."

The service concluded, the congregation "walked afoote from the church convoying the King to his lodging that night at S. Johnstone" (Perth), and there were many bonfires lighted in "token of joy."

It is to be feared that the measures taken to bind Charles to the Covenants only made him hate them yet the more, and with them the Presbyterian system with which they were so needlessly associated. He must have felt the whole thing as indeed "a humiliating ceremony."² But a sense of shame was not one of Charles's virtues, and with characteristic "good nature" he shewed no resentment, and "went into the fields to play golf."

I fear this last of all Scottish Coronations is but too truly described by Dr. Grub, as "little else than a repetition of what had already too often taken place—illegal exactions on the one side, and insincere compliances on the other; solemn professions by which the person making them never intended to be bound, and which those who demanded them of him must have known he would break as soon as he could safely dispense with them."³

¹ Neither does the King seem to have made any offering or oblation; notwithstanding that which is written, *Ye shall not appear before the Lord empty.*

² Gardiner, *History of England under the Commonwealth*, iii. p. 153.

³ *Ecclesiastical History of Scotland*, I. 385.

APPENDIX.

The following account of the Coronation of Charles II. at Scone has been recently discovered, and was printed in the "Scotsman" newspaper of 28th April, 1902,—after the foregoing paper had been written. It is here subjoined, because it gives several particulars, as to the manner of the King's entry to the Church, the procession of the nobles, and the subsequent banquet, which were not known to me previously :—

THE CORONATION OF CHARLES II. AT SCONE.

Among the documents belonging to the late Mr. James Dewar, who was Lord Provost of Perth about fifty years ago, was found the following description of the Coronation of Charles II. at Scone :—

On the 30th December the Parliament adjourned from Perth to Scone, the place where the Kings of Scotland were anciently crowned. On the 31st the Regalia were brought from the Castle of Stirling, where they had been secured on Cromwell's approach. On the 1st of January, 1651, about nine hours in the morning, the King's Majesty in a Prince's robe was conducted from his bed chamber by Gilbert Hay, Earl of Errol, Lord High Constable of Scotland, on his right hand, and William Keith, Earl Marshal, Lord Great Marshal of Scotland, on his left, to the Chamber of Presence, and there was placed a chair under a cloath of State by Archibald Douglas, Earl of Angus, Lord Great Chamberlain appointed by the King for that day; and there, after a little repose, the Peers or Noblemen, with the Barons or Commissioners for Shires and Burghesses or Commissioners for Burrows, entered the Hall, and presented themselves before His Majesty. Thereafter John Campbell, Earl of Loudon, the Lord Chancellor, spoke to the King to this purpose :—"Sir,—Your good subjects desire you may be crowned as the righteous and lawful heir of the Crown of this Kingdom, that you would maintain religion as it is presently professed and established conform to the National Covenant and Solemn League and Covenant, and according to your declaration at Dunfermline in August last, also that you would be graciously pleased to receive them under your Highness' protection, and to govern them by the laws of the Kingdom, and defend them in their rights and liberties by your Royal power. Offering themselves in most humble manner to your Majesty; with their vows to bestow land, life, and what else is in their power for the maintenance of religion, for the safety of your Majesty's sacred person, and maintenance of your Crown, which they entreat your Majesty to accept, and pray Almighty God that for many years you may happily enjoy the same." The King made this answer :—"I do esteem the affections of my good people more than the crowns of many kingdoms, and shall be ready by God's assistance to bestow my life in their defence, wishing to live no longer than I may see religion and this kingdom flourish in all happiness."

There was erected a platform about four foot high from the ground between the Palace of Scone and the Kirk. The procession being to pass from the door of the Hall in the Palace towards the east through the Palace Green to the entrance into the Kirk by a window opened on purpose, and the Regalia being brought from a Chamber in the Palace in which

Albany Herald, Ross Herald,

Bare-headed in their Coats.

Sir Wm. Cockburn of Langton, Gentleman Usher,
with cap in hand.

Sir James Balfour of Denmill, Lyon King of Arms, in his habit,
and his Coronet in his hand.

Archibald Douglas, Earl of Angus, Lord Great Chamberlain of Scotland, in his
Robes of State, with his Coronet and White Staff in his hand.

The King's Regalia.

The Spurs, borne by Alexr. Mongomerie, Earl of Eglinton, in his robes of Estate, and
his Coronet in his hand.

The Sword of State, borne by John Lesley, Earl of Rothes, in his Robes of State, and
his Coronet in his hand.

The Sceptre, borne by John Lindsay, Earl of Crawford and Lindsay, in his robes of State,
and his Coronet in his hand.

The Crown was borne by Archibald Campbell, Marquis of Argyle, in his robes of State,
immediately before the King, and two Gentlemen on each hand, one carrying the Marquis
of Argyle's Coronet and another carrying his Staff.

Then came the King, with Gilbert Hay, High Constable, on his right hand, in his robes
of State, his Coronet and his Staff in his hand, and William Keith, Earl Marshal, Great
Marshal, in robes of State, his Coronet and his Marshal's Staff in his hand.

His train being supported by John Erskine, Lord Erskine, Hugh Montgomerie, Lord
Montgomerie, Robert Kerr, Lord Newbattle, and James Campbell, Lord Mauchlane, four
Earls' eldest sons, under a canopy of crimson velvet, borne by six Earls' eldest sons—to
wit, James Drummond, Lord Drummond, George Ramsay, Lord Ramsay David, Carnegy,
Lord Carnegy, James Johnston, Lord Johnston, George Maule, Lord Brechin, and John
Hay, Lord Yester, and the six bearers supported by six Noblemen's younger sons.

In this manner the King entered the Church about ten o'clock, the whole being closed
by the King's guard under Sir Thomas Lavington of Kinnaird, their Captain.

The Kirk being fitted up and prepared with a table, whereupon the Regalia were laid,
and a chair set in a fitting place near the Pulpit for His Majesty hearing the Sermon, over
against the Minister, and another chair on the North side of the Church, where he sat when
he received the Crown, before which there was a Bench covered with green velvet, as also
seats about for Noblemen, Barons, and Burgesses to sit on. And there being also a Stage
erected to the eastward of the pulpit, in the middle of the Church, of 24 foot square, about
four foot from the ground, covered with carpet, with two stairs, one from the west, another to
the east, upon which great stage, there was another little stage erected, two foot high,
ascending by two steps, on which the Throne or Chair of State was set.

The Kirk thus fitly prepared and well accommodate, the King and his train, having
having entered the same, he sat down in his chair for hearing of Sermon, and all being
quietly composed unto attention, Mr. Robert Douglas, Moderator of the Commission of the
General Assembly, after prayer, preached the Coronation Sermon from II. Kings, chap. xi.,
v. 12th and 17th—"And he brought forth the King's Son, and put the Crown upon him,
and gave him the testimony, and they made him King and anointed him, and they clap'd
their hands and said God save the King. And Jehoiada made a Covenant between the

Lord and the King and the people, that they should be the Lord's people." Sermon being ended, prayer was made for a blessing upon the doctrine delivered.

The King being to renew the Covenants—first the National Covenant, then the Solemn League and Covenant, were read distinctly. After the reading of these Covenants, the Minister prayed for Grace to perform the contents of the Covenants, and for faithful Stedfastness, in the Oath of God, and then (the Ministers, Commissioners of the General Assembly desired to be present standing before the pulpit) he ministered the Oath unto the King, who kneeling and lifting up his right hand, did swear in the words following :—"I, Charles, King of Great Britain, and France, and Ireland, do assure and declare, by my solemn Oath in the presence of Almighty God, the searcher of hearts, my allowance and approbation of the National Covenant and of the Solemn League and Covenant above-written, and faithfully oblige myself to prosecute the ends thereof in my station and calling, and that I for myself and successors shall consent and agree to all Acts of Parliament enjoining the National Covenant and the Solemn League and Covenant, and fully establishing presbyterian government, the directory for worship, confession of faith, and catechisms in the Kingdom of Scotland, as they are approven by the General Assemblies of this Kirk and Parliament of this Kingdom, and that I shall give my Royal assent to Acts and Ordinances of Parliament passed or to be passed, enjoining the same in my other dominions. And that I shall observe these in my own practice and family, and shall never make opposition to any of these, or endeavour any change thereof." After the King had thus solemnly sworn the National Covenant and the Solemn League and Covenant, these and the King's Oath subjoined unto both, being drawn upon a fair parchment, the King did subscribe the same in presence of all. Thereafter the King ascended the stage, and sat down on the Throne or Chair of State. The High Constable and Great Marshal went to the four corners of the stage, with the Lyon King at Arms going before them, who spoke to the people in these words :—"Sirs,—I present unto you the King Charles, the rightful or undoubted heir of the Crown and dignity of this Realm. This day is by the Parliament of this Kingdom appointed for his Coronation. And are ye not willing to have him for your King, and become subject to his Commandment?" In which action the King's Majesty stood up, showing himself to the people in each corner, and the people expressed their willingness by cheering acclamations in these words. "God save the King, Charles the Second." Then the King's Majesty, supported by the High Constable and Great Marshal, came down from the stage, and sat down in the chair where he heard the Sermon. The Minister, accompanied by the Ministers before mentioned, came from the Pulpit towards the King, and required if he was willing to take the Oath appointed to be taken at the Coronation. The King answered that he was most willing. Then the Oath of Coronation, as it is contained in the 8th Act of the first Parliament of King James the Sixth, being read by the Lyon King at Arms, the tenor thereof followeth—"Because that the increase of virtue and suppressing of idolatry craveth that the Prince and the people be of one perfect religion; which of God's mercy is now presently professed in this Realm; therefore it is statute and ordained by our Sovereign Lord, my Lord Regent, and the three Estates, of this present Parliament, that all Kings, Princes, and Magistrates whatsoever, which hereafter at any time shall happen to reign and bear rule over this realm, at the time of their Coronation and receipt of their princely authority, make their faithful promise, in the presence of the Eternal God, that enduring the whole course of their lives, they shall serve the same Eternal God to the uttermost of their power according as he hath required in his most

holy Word, revealed and contained in the Old and New Testaments ; and according to the same word shall maintain the true religion of Christ Jesus, the preaching of His holy Word, and due and right ministration of the Sacraments now received and preached within the Realm ; and shall abolish and gainstand all false religion contrary to the same : and shall rule the people committed to their charge according to the will and command of God revealed in his foresaid Word, and according to the loveable laws and constitutions received in this Realm, noways repugnant to the said Word of the Eternal God, and shall procure to the uttermost of their power to the Kirk of God and whole Christian people true and perfect peace in time coming. The rights and rents, with all just privileges of the Crown of Scotland to preserve and keep inviolate. Neither shall they transfer nor alienate the same. They shall forbid and repress in all estates and degrees riot, oppression, and all kind of wrong. In all Judgment they shall command and procure that Justice and equity be kept to all creatures without exception as the Father and Lord of Mercies be merciful to them. And out of their Lands and empire they shall be careful to root out all hereticks and enemies to the true worship of God, that shall be convict by the true Kirk of God of the foresaid, crimes, and they shall faithfully affirm the things above written by their solemn Oath."

The Minister tendered the Oath unto the King, who kneeling, and holding up his right hand, sware in these words :—" By the Eternal and Almighty God, who liveth and reigneth for ever, I shall observe and keep all that is contained in this Oath." This done, the King's Majesty sat down in his chair, and repos'd himself a little. Then the King arose from his chair, and was disrobed by the Lord Great Chamberlain of that princely robe wherewith he entered the Kirk, and was invested by the said Chamberlain in his royal robes. Thereafter the King was brought to the chair on the north side of the Church, supported as formerly, the Sword of State was brought by Sir William Cockburn of Langton, gentleman usher, from the table, and delivered to Lyon King at Arms, who gave it to the High Constable, who put the same in the King's hand, saying—" Sir, receive this kingly sword for the defence of the faith of Christ and protection of his Kirk and of the true religion as it is presently professed within this Kingdom, and according to the National Covenant and League and Covenant, and for executing equity and Justice, and for punishment of all iniquity and injustice." This done, the High Constable received the sword from the King and girded the same about the King's side. Thereafter the King sat down in his chair, and then the spurs were put on him by the Great Marshal, but immediately taken off by the Chamberlain, and delivered to Earl of Eglinton to hold during the solemnity, because they would have been troublesome to his Majesty. Thereafter Archibald, Marquis of Argyle, having taken the Crown in his hand, the Minister prayed to this purpose—that the Lord would purge the Crown from the Sins and transgressions of them that did reign before him, that it might be a pure Crown, that God would settle the Crown upon the King's head ; and since men that set it on were not able to settle it, that the Lord would put it on and preserve it. *And the said Marquis put the Crown on the King's head.* Which done, the Lyon King at Arms, the High Constable standing by him, caused an Herald to call all the Noblemen one by one, according to their precedence, who, coming before the King kneeling, and with their hand touching the Crown on the King's head, sware these words :—" By the Eternal and Almighty God who liveth and reigneth for ever, I shall support thee to my uttermost ;" and when they had done, then all the nobility held up their hands and sware to be Loyal and true subjects and faithful to the Crown.

The Great Marshal, with the Lyon King at Arms, going to the four corners of the stage, the Lyon proclaimed the obligatory Oath of the people; and the people holding up their hands all the time did swear by the Eternal God who liveth, reigneth, and abideth for ever—"We become your Liege men, and truth and faith shall bear unto you, and live and die with you, against all manner of folks whatsoever in your service, according to the National Covenant and Solemn League and Covenant." The Marquises, the Earls, and Viscounts put on their Coronet; the Lords, the Officers of State, not Noblemen, the Barons and Burgesses put on their caps; and the Lyon King at Arms likewise put on his Coronet. Then did the Great Chamberlain wear the sword wherewith the King was girded, and drew it and delivered it drawn into the King's hand, and the King put it into the hand of the High Constable to carry it naked before him. Then John, Earl of Crawford and Lindsay, took the Sceptre, and put it in the King's right hand, saying—"Sir, receive the Sceptre, the sign of Royal power of the Kingdom, that you may govern yourself right and defend all the Christian people committed by God to your charge, punishing the wicked and protecting the just. Then the King ascended the stage attended by the Officers of the Crown and nobility, and was installed in the Royal throne by Archibald, Marquess of Argyle, saying—"Stand and hold fast from henceforth the place whereof you are the lawful and righteous heir by a long and lineal succession of your fathers, which is now delivered unto you by the authority of Almighty God."

When the King was set down upon the throne, the Minister gave the King a pertinent and solid exhortation as to his future conduct. Which done, the Lord Chancellor went to the four corners of the stage, the Lyon King at Arms going before him, and proclaimed His Majesty's free pardon to all breakers of penal Statutes, and made offer thereof. Whereupon the people cried God save the King. Then the King supported by the High Constable and Great Marshal, and accompanied with the Chancellor, arose from the throne and went out at a door prepared for the purpose to a stage, and shewed himself to the people without, who clapped their hands and cried with a loud voice a long time, "God save the King."

Then the King turning and sitting down upon the throne delivered the sceptre to John, Earl of Crawford and Lindsay, to be borne by him till the solemnity was concluded. Thereafter the Lyon King at Arms rehearsed the Royal line of the Kings upwards to Fergus the First.

Then the Lyon called the Nobles, one by one, who, kneeling and holding their hands betwixt the King's hands, did swear these words: "By the Eternal God who liveth and reigneth for ever, I do become your Leigeman, and truth and faith bear unto you, and live and die with you against all manner of folks whatever in your service according to the National and Solemn League and Covenant." Every one of them kissed the King's left cheek. When these solemnities were ended, the Minister, standing before the King, on his throne pronounced this blessing—"The Lord bless thee and save thee, the Lord hear thee in the day of trouble, the name of the God of Jacob defend thee; the Lord send thee help from the Sanctuary and strengthen thee out of Zion. Amen."

After this blessing pronounced, the Minister went to the Pulpit, and had an exhortation to the King, the Nobles, and the people, the King still sitting upon his throne. After this exhortation the Minister blessed the whole action with prayer, and the 20th Psalm being sung, he dismissed the people with the blessing.

Then the King's Majesty descended from the stage with the crown upon his head, and

receiving again the Sceptre into his hand, returned to the Palace with the whole train in solemn procession as before, with this difference, that the former carriers of the Sceptre, Sword, and Spurs took their proper stations, the Spurs being borne by the Great Marshal, and the Sword of State borne by the High Constable immediately before the King, who was supported by Archibald, Marquis of Argyle, on his right hand, and the Great Chamberlain on his left, and entered the Hall about four o'clock at night, where a grand dinner was prepared, to which His Majesty and the Estates immediately sat down, His Majesty wearing the Crown all the time. The Sceptre, Sword, and Spurs were laid down upon a table in the Hall, and afterwards carried with the Crown into a Chamber in the Palace, the night being concluded with all demonstrations of joy in Perth, with ringing of bells and illumination, and on all high places far and near with bonfires and other demonstrations of joy. I shall here give a description of the Regalia of Scotland used at this Coronation, viz., the Crown, Sceptre, and Sword, which now by the Union Act are to be used no more, but kept in the Castle of Edinburgh."

APPENDIX II.

TRANSLATION OF THE BULL OF POPE JOHN XXII.

"From the beginning of the War of Independence, the right of the new monarch to receive the solemn sanction of the anointing, had become a topic of interest, and like every particular of the Scottish claim had been stated and argued by the parties pleading to Rome and in the face of the world with all the keenness, and some of the misrepresentations which are to be found in pleadings of inferior courts. The power of Edward I. was perhaps more effectual than the arguments of his advocates in prevailing on the Pope to resist the wishes of the Scottish people. But when the tide of success had turned, Bruce obtained a hearing at Rome. "The success of his arms and the wisdom of his counsels had silenced the opposition of England, and the privilege so long coveted was conceded at last. It came too late for Bruce himself, who died at Cardross a few days before the bulls passed the seals at Avignon; but it served to authorise the Coronation of David II. The Bull of Pope John, though, like all Papal bulls, a handsomely written document, is also a specimen of the involved verbosity of the Roman Chancery of that day." Mr. Cosmo Innes—Introduction to *National MSS. of Scotland*, part ii. In that volume the Bull (which is preserved in the Advocates' Library, Edinburgh), is given in *fac simile*, transcript, and translation. The translation is as follows:—

"John the Bishop, servant of the servants of God, to his dearest Son in Christ, Robert the illustrious King of Scotland. Greeting and Apostolic benediction. By the Most High, the Eternal King of the heavenly kingdom, through Whom all kings reign and princes bear rule, the power of temporal sword has been given to them for the punishment of evil-doers and the praise of them that do well, that they may judge in righteousness the people, and in the earth rule the nations placed under their dominion, and that their pleasure may be in the execution of justice and their meditation in the law of uprightness and the observance of good

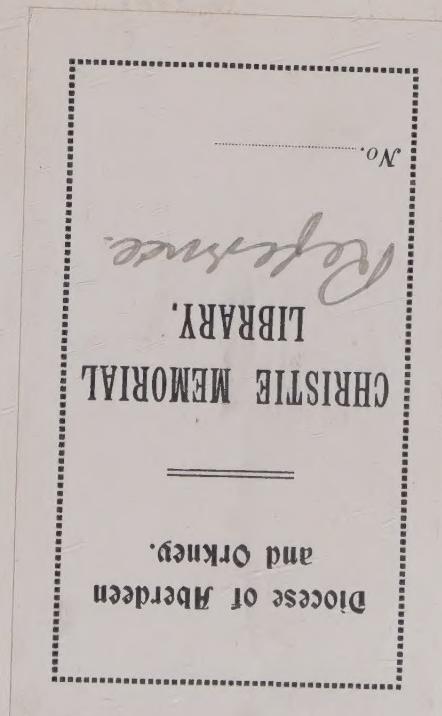
peace, for the more perfect exercise whereof the said kings, by virtue of the sacred anointing which according to ancient usage they received at the hands of the venerable ministers of God, obtained the gift of more special grace, both that they may be strengthened in the prosecution of good government, and, as well in what regards themselves as in things touching their subjects, be governed by a more prudent and sanctified spirit. For powerful is the efficacy of such anointing on Kings, insomuch that when Saul was anointed the Spirit of the Lord descended upon him, and he was changed into another man; and upon David, as soon as he was anointed, the Spirit of the Lord was sent down. To shadow forth also that in kings there ought to be a fulness of the virtues and the complete authority of the temporal dominion, a diadem of honour in circular shape is placed upon the head of the Prince, that from him who had been adorned with such insignia, and distinguished by such titles, as from the head, to his subjects, as to the members, the example of right living and the rule of moderation may be displayed. With good reason you, as a most devoted son of the Church and a Catholic prince, devoutly regarding the dew of spiritual grace which by such anointing is poured on, are led fervently to desire that the Roman Church, Mother and Mistress of you and of all the faithful, would vouchsafe the strength of her authority and bestow the protection of the Apostolic sanction, that to you, and the Catholic princes who shall lawfully succeed you in the foresaid kingdom, such anointing and coronation by the sacred hand of a pontiff may be bestowed; especially since, as we have learned from the tenor of your petition both you and your predecessors the Kings of Scotland have from the most ancient times been wont to receive the insignia of royal dignity from the Bishops of S. Andrews who were for the time. Wherefore you, by your special ambassadors whom expressly for this purpose you have despatched to the Apostolic See, have humbly supplicated us that we would deign of our special favour to grant by Apostolic authority to you that you and your successors Kings of Scotland may receive coronation and anointing with the other symbols of royalty from the Bishop of S. Andrews who shall be for the time, he being willing and able, but otherwise from another Bishop (Antistite) of the kingdom of Scotland. Seeing therefore, the devoutness of your sincerity in many ways manifested, and considering that you will study to shew yourself so much the more prompt in obedience to the Holy See as you perceive it more propitious and benignant to you, We yielded a ready assent to your supplications, by the advice of our brethren, Grant, by the tenor of those presents, that both you and your successors who shall lawfully succeed you in the foresaid kingdom, continuing in devotion to the Roman Church may receive anointing and the Royal Crown from the Bishop of S. Andrews, or if he happened to be unwilling without reasonable cause, or even unable as aforesaid to perform the same, then from the Bishop of Glasgow who is or shall be for the time, he having the favour and communion of the Apostolic See; and the said Bishop of S. Andrews, or, he being unwilling or even unable as aforesaid to perform the same, the said Bishop of Glasgow with Apostolic authority, bringing with him a becoming number of bishops for the shewing respect to the King and reverence to the sacred anointing, shall have power in manner due to anoint you and your successors foresaid, and by authority aforesaid, to place the Royal Crown on your and their heads; Saving always, however, the rights of the Roman Church, and of any other, in all things. We will moreover that the said bishop, who shall perform the premises as aforesaid, take from the said kings at the times of such anointing and coronation, in our name and in that of the said Roman Church, their bodily Oath that they shall endeavour, in good faith according to their power, to

exterminate all heretics denounced by the Church from the foresaid kingdom and their other lands and those subject to their authority, and that they shall not presume by themselves or by other to injure or diminish the liberties and immunities of the Church; nay, shall defend the same, and shall preserve them unimpaired, and cause them to be kept in their integrity by their subjects.

To none at all, therefore, of mankind be it lawful to infringe this page of our grant and will, or with rash presumption go against it. And if any one presume to attempt this, let him know that he will incur the wrath of Almighty God, and of the blessed Peter and Paul His Apostles.

Given at Avignon on the ides of June, of our Pontificate the thirteenth year.

Ex Libro
E. B. C.





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